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Famous biophysicist is leading candidate for presidency of Israel
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JERUSALEM (JTA)—Prof. Ephraim Katchalsky, a 57-year-old biophysicist of the Weizmann Institute of Science, was nominated by the Labor Party for the presidency of Israel. He was selected by a vote of 279-221 over his principal rival, Deputy Knesset Speaker Yitzhak Navon, in secret balloting at a meeting in Tel Aviv of the Labor Party's Central Committee and its Knesset faction.

Following the balloting, and at the request of Party Secretary General Aharon Yadin who asked for a demonstration of party

unity, the delegates confirmed their choice by a unanimous show of hands.

As the only candidate, Dr. Katchalsky is virtually assured of election when the Knesset meets in special session April 10 to choose a successor to President Zalman Shazar. The Mapam faction of the Labor Alignment has already announced that it will support Dr. Katchalsky. The National Religious Party, which had reportedly favored Navon and the Gahal opposition faction which had leaned toward another candidate, Supreme Court Justice Eliahu Mani, are not expected

to oppose the Labor Party's nominee.

Dr. Katchalsky received the blessings of Premier Golda Meir who spoke briefly from the rostrum after the voting. She also had warm words for Navon. But the narrowness of the secret ballot—56 per cent for Katchalsky—44 per cent for Navon—was a source of visible concern to the leadership of the Labor Party's Mapai faction which had vigorously pressed Dr. Katchalsky's candidacy in recent days.

Dr. Katchalsky's name was placed in nomination by Foreign Minister Abba Eban

who portrayed Dr. Katchalsky as a scientist-statesman, similar to that of Israel's first president, the late Dr. Chaim Weizmann. He also noted that as the Israel Army's chief scientist during the war for independence in 1948 and the Six Day War in 1967, Dr. Katchalsky contributed significantly to Israel's armed strength.

Dr. Katchalsky is currently visiting the United States. He was attending a meeting at the Massachusetts Institute of Technology in Boston this week when he was contacted by telephone by Labor Party leaders who

asked him to stand for the office. He reportedly agreed on condition that he would be allowed to continue his scientific research—as Dr. Weizmann did during his tenure in office. The presidency of Israel is a ceremonial and symbolic office considered above politics, it commands great prestige both in Israel and abroad.

Prof. Katchalsky was born in Kiev, Russia, came to Palestine in 1922 and received a master of science degree from the Hebrew University in Jerusalem in 1937 and his doctorate from the same institution in 1941.

The Canadian Jewish News

Friday, March 30, 1973

Shemini Hachodesh 5733

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Report charges thefts in Sinai

JERUSALEM (JTA)—The state controller's report charging the theft of tens of millions of dollars worth of equipment and installations from Sinai directly after the 1968 Six Day War by both private and government bodies will be published by the Knesset finance committee next month, it was announced this week. The published report will, however, omit two pages which contain "a factual description of certain activities of the military government".

The omission was requested by State Attorney General Meir Shamgar on grounds that the information was sensitive and could harm Israel's foreign relations.

The disclosure of the thefts in an official state report had the makings of the second major scandal in less than 12 months involving government agencies in the Sinai. Israel was rocked last May by charges of bribery, theft and mismanagement lodged against the management of Netivei Neft, a government-owned oil drilling firm operating Egyptian wells in Sinai.

Shamgar and finance committee chairman Yisrael Kargman stressed that "the sections of the report dealing with thefts will all be published." Informed sources here said that it could be deduced from what is known to have occurred in the Sinai immediately after the Six Day War that the two classified pages probably describe how government authorities responsible for Sinai permitted the removal of millions of dollars worth of equipment by state corporations.



Some of the paintings which will be sold at the Aviva Art Auction, are displayed at the Avon Galleries in Simpson. Holding the painting are Mrs. Samuel Hershorn (top), a member of the art show committee, and Mrs. Jack Cherniak, president of the chapter. The show is scheduled for April 7 at the Inn on the Park. This is the 21st annual auction by the Aviva Chapter of Hadassah-WIZO. (Story on Page 17) (CJN Photo by Brian Willer)

Jack Cherniak, president of the chapter. The show is scheduled for April 7 at the Inn on the Park. This is the 21st annual auction by the Aviva Chapter of Hadassah-WIZO. (Story on Page 17) (CJN Photo by Brian Willer)

Reform day school, the first of its kind, may open in 1974

TORONTO—A Reform religious day school, first of its kind in Canada, is planned for the fall of 1974, if there is a favorable response to a letter sent to the 3,200 members of the four Reform congregations in the city.

After several years of discussion which never got past the exploratory stage, the project took firm root in the community over the past year, when the Reform rabbis and prominent laymen agreed on the principle and philosophy of a day school of this nature. "Seed" money of \$30,000 has been provided by several community leaders to enable preliminary steps to be taken.

The letter sent to the Reform membership by the day school committee, of which Dr. Jack Levine is chairman, says the rapidly growing interest in Jewish education "suggests the time has arrived for the formation of a new day school to meet the needs of many members... not met by any other existing day school."

Parents are asked to return an enclosed postcard, stating whether they are prepared to help the committee initiate a Reform religious day school in Toronto. Another question asks: "If you have young children eligible for the proposed day school (to open in the fall of 1974) would you consider enrolling them?"

The letter concludes by stressing that whether or not the Jewish community accepts this undertaking would depend on the response of the congregants.

The letter says, in part: "This new school would combine the study of Jewish sources with a dynamic program of contemporary Jewish experiences. Its Jewish curriculum would be integrated with a full program of secular studies and emphasize the importance of living proudly as a Jew in the Canadian environment. The school would stress Jewish commitment, in deeds as well as in knowledge, and have a liberal religious orientation."

Initially, the committee envisages starting the school with kindergarten, grades one and two, and each year classes would be added until the full range of grade levels is achieved. The committee stresses that the plan does not seek to replace existing programs of religious school education, but to provide a viable alternative where it is desired.

"The new school will provide an alternative for those who want to combine liberal Judaism with a liberal education," said Rabbi Gunther Plaut, senior rabbi of Holy Blossom Temple. "It will offer some exciting ventures in searching out new frontiers in education."

"The project has been under discussion for some years and is now coming to fruition, in part, because the Reform rabbis of Toronto are united in their desire to help bring such a school into being."

Rabbi Arthur Bielefeld, of Temple Emanu-El, saw the proposed school as "signaling a major development in liberal Jewish education in North America." Families who are committed to living as Jews in Canada will now have the opportunity to give their children a mature, Jewish education, he said. It would be equivalent to the better secular schooling presently available.

44 given permits as diploma tax reported lifted

LONDON (JCNS)—Russia will no longer demand payment of the diploma tax from Jews wishing to emigrate to Israel, according to a report sent from Moscow to Western newspapers by Victor Louis. Louis, long regarded as an agent of the KGB (Soviet security police), also acts as the unofficial spokesman of the government and Communist Party apparatus in Moscow and has been used as a go-between for a number of delicate international missions.

Officials at the Ovir (passport and exit permit) office confirmed that although the decree has not been changed, it will no longer be enforced. Louis stated. (The decree was ratified by the Supreme Soviet in the second half of last year.)

Western correspondents in Moscow have also reported that the tax is no longer being collected. Earlier, Reuter reported from Moscow that 44 Jews had been exempted from the tax since the weekend. This was confirmed by Louis. He claimed that since the tax was first levied some 300 Jews had paid an average of \$10,000 each. It was possible, he speculated, that the money would be refunded to relatives or friends of the emigrants who were still in the Soviet Union.

There was an implication in the Soviet journalist's report that the timing of the Kremlin's move to lift the diploma tax was connected with the Jackson amendment in America. The amendment, tabled by Senator Henry Jackson (Democrat, Wash. Cont'd on Page 15)

'Our poor exist at survival level'

TORONTO—The plight of many of Toronto's Jewish poor would be disastrous were it not for the financial program which supplements what they receive from public assistance, in the opinion of Jerome D. Diamond, executive director of the Jewish Family and Child Service. There are an estimated 5,000 Jews who are at or below the poverty level.

"Anybody who doesn't believe there are poor Jews in Toronto should be at my end of the telephone," Diamond said in a recent interview. "There are at least 20 pleading phone calls a day."

While many of the Jewish poor receive public assistance, they are existing at a mere survival level, Diamond said. "The agency, therefore, provides a financial supplementation program

to help them maintain socially acceptable standards of health and decency." Without this financial aid—a program unparalleled in Toronto—many of the Jewish poor would be in disastrous circumstances, Diamond stressed.

Irving Beckerman, president of JFCS, points out that the Jewish community "has always assumed an extended and unique responsibility in regard to the poor and we've sustained this through the supplementary aid program. It is much more substantial than in any other North American Jewish community. It has raised the level of existence from bare subsistence to something closer to a dignified, though not comfortable way of life."

Beckerman reports that last year, the agency spent \$311,470 on financial sup-

plementation, serving some 650 cases. The program was funded by the United Jewish Welfare Fund and the United Community Fund. The Welfare Fund, which receives its funds from the annual United Jewish Appeal campaign, has allocated \$300,000 for the program in 1973.

Who gets this assistance? According to Karen Wynnychuk, social worker with the JFCS, clients range in age from the elderly to 18-years-old. They are single people, deserted mothers, widows, families—large and small. Some are unemployable because of mental or physical disabilities; others are working people whose income is insufficient to meet family needs. Mainly, says Miss Wynnychuk, they are middle-class people who have been hit by hard times.

She said some people come to the agency simply needing extra money. For others, their financial problems are a reflection of disturbed family, marital or personal situations.



Jerome Diamond

Jewish employers urged to pay fair, just wages

JOHANNESBURG (JCNS)—Following the labor unrest among Africans in which 65,000 workers struck in Durban, the Cape Council of the South African Board of Deputies adopted a resolution at its meeting last week urging "Jewish employers to make every effort to ensure that their employees are paid fair and just wages in conformity with the present needs."

Already many British-owned firms in South Africa have been criticized for paying Africans "starvation wages". Many of the British parent companies are only just learning "of the working conditions prevalent in their South African subsidiaries. The chairman of

the Cape Council, H. Wolffe, said: "The recent strikes in Durban have brought the question of the adequacy of minimum wages to the fore. I am the chairman of the Association of Commercial Employers of South Africa and by and large the Jewish members of the association are representative not only



Rabbi Arthur Bielefeld

on the wire

Brother of Kennedy's killer threatens Meir

LOS ANGELES—Sharif Sirhan, 39, the elder brother of Sirhan Sirhan, the killer of Senator Robert Kennedy, has been charged with threatening the life of Israeli Prime Minister Golda Meir. The threat was made in a letter written during Mrs. Meir's visit to the United States early this month.

Oil production up

TEL AVIV—Output of the Abu Rodeis oil fields in Sinai rose by seven per cent to a total of 5.3 million tons during 1972. Israel's crude oil consumption is just under six million tons and the Abu Rodeis production is believed to satisfy Israel's fuel needs.

Warns of terrorists

JERUSALEM—Israel has formally drawn to the attention of Senegal the dangers created to those countries which allow Arab terrorist organizations to open offices in their midst. Israel's reaction came in the wake of reports that Al Fatah is planning an office in Dakar, Senegal's capital.

New JTA president

NEW YORK—William M. Landau, 47, has been elected president of the Jewish Telegraphic Agency, succeeding Robert H. Arnov. He is a managing partner of an international accounting firm, a member of the board of the United Jewish Appeal and a member of its campaign cabinet.

WORLD NEWS

You can't tell N.Y.'s politicians without program

NEW YORK (JCNS)—

Politics in this city is rather like the weather in London—wait five minutes and it has changed.

In rapid succession, Mayor John Lindsay, has announced that he will not seek another term; the Democratic contender, Representative Mario Biaggi, has received the endorsement of the Conservative Party; and the Commissioner for Consumer Affairs, Bess Myerson (she is no longer Mrs. Arnold Grant), has emerged as a political personality with serious prospects.

To complicate matters even further, the New Dem-

ocratic Coalition, a leftist and heavily Jewish political grouping, has spurned Representative Herman Badillo's availability and given its endorsement to a state Assemblyman Albert Blumenthal, a highly respected legislator and good-government advocate.

Badillo, whose wife is Jewish, and who enjoys a following among New York's sizeable Puerto Rican and liberal Jewish populations and even among middle-class Negroes, feels that he has been hardly used by a political grouping with which he has been closely associated. He now threatens a major split in liberal ranks by openly challenging the Blumenthal endorsement.

Meanwhile, the regular Democratic Party appears to be backing New York City Controller Abraham Beame, who was defeated in the 1965 mayoral race against Lindsay.

In discussing New York politics it is superfluous to point out who is Jewish. In the first place, many of the hopefuls are, and secondly, those who aren't are generally staunchly pro-Jewish like Representative Biaggi and have proved it by loyal attendance at innumerable fund-raising banquets, rallies and so on, and even by visiting Russia on behalf of Soviet Jews.

Furthermore, being Jewish means nothing in terms of the large and decisive Jewish vote, because New York Jews generally do not find that the fact of a candidate being Jewish is sufficient reason to support him or her and anyway do not vote in a block.

Thus it is a wide-open contest at this point. Daily the local press is full of speculation and news of political jockeying.

In the past few days there have been reports that Governor Rockefeller thinks that a former mayor of New York, Robert Wagner, would be right for another go at the job.

The Liberal Party, which is dominated by an aging Jewish trade union official, is said to have advised Lindsay not to run again.

The party—not to be confused with the liberal faction of the multifaceted Democratic Party—reportedly favors a ticket of Robert Wagner as mayor and the tall, beautiful and Jewish Miss Myerson as city council president.

The many contenders will face a primary on June 4 and those who survive will complete in a run-off on June 26.

Other names in the running are Representative Ed Koch, a decent, hardworking and well-thought-of liberal, and Jerry Kretschmer, a trendy, former Kennedy worker and recently resigned commissioner of environmental protection. The present city council president, Sanford Garelik, has also declared, but his chances are rated as slim.



A Haifa district court this week sentenced five persons of plotting a Communist revolution to overthrow the government. Shown during their trial are Ehud Adiv, sentenced to 17 years, Subhi Narani and Anis Qarawi, who got 15 years each, Simon Hadad (formerly



convicted), Daoud Turki, also sentenced to 17 years in jail, and Dan Vered, who will serve 10 years behind bars. Vered and Adiv are Jews. It was the first time Jews have been tried for plotting sabotage on behalf of the country's Arab enemies. (IPPA Photo)

Woman, Arabs arrested for bomb plot

PARIS (JCNS)—

Dr. Diane Campbell-Lefevre, a 31-year-old Rhodan-born woman who holds a British passport, was questioned by the Paris police for seven hours in connection with a reported Black September Arab terrorist plot to attack the Israeli embassy in the French capital.

She was later expelled from France and police began an intensive security check on all ferries crossing the Channel. Terrorists had threatened to blow up the vessels in reprisal.

Dr. Campbell-Lefevre was arrested in Paris at the weekend soon after the police detained Jamil Abdel Hakim,

a 27-year-old Jerusalem-born Arab.

Police sources at first linked the arrest of the man and woman with the capture of two Palestinians on the Franco-Italian border a few days earlier.

Le Figaro, the Paris daily, reported that the 30 pounds of plastic explosives found in

the men's Mercedes car were destined for use in an attempt to attack the Israeli embassy in Paris.

However, the police said that the explosives could have been destined for use in another country.

Police sources said that Dr. Campbell-Lefevre was known as a "fervent left wing

supporter." She had volunteered for service with the Red Crescent in Beirut as a medical worker but was later repatriated to England for health reasons.

Jamil communicated with her in London in 1972 and asked her to come to France, where he was living. At the time of his arrest, Jamil was in possession of three false passports, one claiming that he was "David Cross", a British subject.

Police seized a large quantity of documents when they arrested Jamil.

The two men arrested on the French-Italian border, Sakar Mahmoud el Khalil, 25, and Mohammed Tabib Tabab, 29, who had travel-

led from Damascus to Italy and then to France have been detained in a Marseilles prison under strict security conditions.

After their arrest Khalil and Tabab were reported to have claimed that they were Jordanians and planned to blow up a Jordanian embassy somewhere in Europe.

Decision on land may affect policies

JERUSALEM (JCNS)—

Israel's Housing Minister Zeev Sharf this week received a shock decision from the Attorney-General Meir Shamgar which could affect the entire thrust of government policies for a united Jerusalem and the occupied territories.

Shamgar told Sharf that private villas occupying separate plots of land must not be established on expropriated land whether expropriated from the Arabs or Jews. Thousands of acres have, in fact, already been expropriated, particularly in the Jerusalem area, and are already inhabited by Jews living in such villas. In addition, the housing ministry has approved, or has under consideration, hundreds of other villas on such land.

In Shamgar's opinion, expropriated lands for which owners have been monetarily compensated must be used only for publicly-financed apartment blocks, public buildings or the building of roads and other services. If the land were available for private house building then the original owners should have the first right to build on it or to reclaim possession.

Shamgar's surprise ruling is expected to come up for cabinet discussion since it involves the rethinking of many ideas for Jewish settlement on land expropriated on the periphery of Jerusalem as well as elsewhere.

U.S. wants its embassies abroad to be given tighter protection

NEW YORK (JCNS)—

The United States expects more attacks by Black September on American diplomats and embassies abroad. The state department is asking the governments concerned to give greater protection to American embassies in Cyprus, Yemen, Kuwait and the Persian Gulf emirates, as well as Sudan. In Arab countries where diplomatic ties with Washington have not been restored such as Egypt and Iraq, American diplomats are attached to the sections of other Western

missions—in Cairo, the Spanish Embassy and in Baghdad, the Belgian Embassy.

The announcement by President Nixon that his administration will seek the death penalty for hijackers who cause loss of life is seen as part of an overall Washington effort to get tough with political terrorists.

The sense of urgency created by the Khartoum incident has resulted in the state department admitting publicly for the first time

that Black September is linked with El Fatah.

The state department spokesman, Charles Bray, said the administration was "deeply distressed" by the fact that the man who led the Khartoum murderers was the number two man in the Khartoum Fatah office and that the vehicle they used was supplied by Fatah. Thus what Israel has all along contended has been finally confirmed by the United States.

The U.S. is also concerned at recent incidents involving bomb attempts against for-

eign embassies and facilities in the United States. The FBI is investigating undercover terrorist groups, such as the "May 15 Squad" which is suspected of responsibility for two abortive attempts to blow up an El Al terminal and an Israeli bank here recently.

Despite the new get-tough American policy, which is being implemented in co-operation with Israeli intelligence and security officials, Libya's role in aiding Arab terrorism is likely to continue unaffected.

The Nixon administration is reported as being extremely reluctant to take diplomatic measures against Colonel Qaddafi because of his control over a principal source of Western oil supplies.

An American study of options regarding Libya has, reportedly, led to a decision to do nothing for the time being not only because of oil, but also for fear of endangering the lives of about 3,000 American nationals employed in Libya and dependent on the U.S. Embassy there.

TV series was anti-Semitic is complaint of Italian Jews

ROME (JCNS)—

A firm protest against the anti-Semitic slant in a television series entitled Time of the Spirit, was voiced by the Union of Italian Communities last week.

The union complained that in the third broadcast in the series Father Pollano made derogatory anti-Semitic references with the intentions of vilifying the Jewish religion during an evangelical commentary. The Catholic preachers, the union said, deliberately ignored the spirit of the (Second) Ecumenical Council (during the last decade) by reconfirming the ancient false and scientifically untenable stereotype of anti-Jewish prejudice.

He represented Judaism as a literal and materialistic observance and Christianity as the only religion of the spirit. The protest also pointed out that there were several anti-Semitic hints in

the two earlier broadcasts in the series.

Dr. Sergio Piperno, the president of the Union of Italian Jewish Communities, and Dr. Elio Toaff, the president of the Italian Rabbinical Council, are gravely concerned at this new manifestation of intolerance coinciding with renewed anti-Semitic propaganda in Italy.

Expressing their acute disappointment, they also voiced a firm protest seeking the introduction of more efficient controls for the rights of religious minorities in the public television service.

Meanwhile, Rabbi Ruggero Coen of Alessandria, near Turin, has expressed "disgust, horror and indignation" at the desecration of 50 graves in the cemetery of the neighboring Jewish community in Acqui.

Earlier Jewish graves in the cemetery in the town of Saluzzo, also in Piedmont, were found desecrated. Both

cemeteries were entered by vandals after the downing of the Libyan airliner by Israel in Sinai on Feb. 21. Rabbi Coen, who reconsecrated the graves, said that "there can only be a political explanation" for the desecrations.

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Jewish groups get \$21,000 in funds

OTTAWA—

Six Jewish groups have received grants totalling \$21,400 in the third grant session of the 1972-73 multiculturalism program of the federal government. Sixty-nine grants totalling \$209,588 were awarded in the session.

The grants to Jewish organizations are:

—\$3,000 to the Jewish Labor Committee of Canada towards production of a documentary film chronicling the immigration of refugees to Canada after World War II; —\$2,400 to the Vancouver Jewish Community Centre to hire a director for the Nirkoda Folk Dance Company. The new company will group together 30 to 40 young adults and teenagers in the Jewish community; —\$3,000 to the Toronto Yiddish Theatre to assist in

staging the production of Yiddish play Griene Felder; —\$2,000 to the National Council of Jewish Women of Canada for a national workshop on the Jewish Family in Canadian communities; —\$6,000 to B'nai B'rith Hillel Foundation of Montreal for a project of trans-cultural communication to bring together Black, French-Canadian and Jewish groups. Videotape will be used to help the groups appreciate their cultural differences and gain mutual respect for one another; —\$5,000 to the Jewish Community Centre, Montreal, for an orientation program aimed at French-speaking Sephardic Jews who have recently come to Canada from Morocco, to help them adjust to their new environment and participate in Canadian society.

University establishes courses in Judaica

VANCOUVER—

The first British Columbia institute of higher learning to establish Judaic courses will be the University of British Columbia. Four courses in Judaism will be offered within the faculty of arts in the Department of Religious Studies.

With the purpose of strengthening studies in this area, the university senate has approved changing the number, title, description and unit value of five courses

in Hebrew already offered in Religious Studies as well as one other Religious Studies course.

Senate approval, however, does not guarantee the Judaic courses will be given. Funds must be found for hiring a scholar in Judaica and these must come from outside sources. This matter is now engaging the attention of the committee of professors and students who have been working on the project since 1970.

Speeches at synagogue stun, enrage audience

By MOURA WOLPERT HAMILTON—

Two brief speeches by unidentified speakers stunned and enraged a large audience which attended a League for Human Rights presentation

at Beth Jacob Synagogue recently.

The league's presentation was A Barometer of Hate, and was designed to show its work in combatting racial hatred and bigotry.

What the audience heard from the two speakers who identified themselves as a John Bircher and an extreme leftwinger from Quebec, was a vitriolic outpouring of hate against Prime Minister Trudeau who was called a Communist, and an impassioned denunciation of a Jewish conspiracy.

What the audience did not know at the time, and learned later in the evening, was that the two "bigots" were Sol Mendelson and Larry Hassar, both of the Temple Sinai dramatic group. Their talents dramatically brought home to the audience the dangers inherent in all forms of racial and religious hatred.

The deliberate staging of the appearance of the "racists" was to illustrate how the seeds of intolerance can flourish when a largely uninformed and uneducated public is exposed to propagandists of this calibre.

A panel discussion moderated by Rev. Roland de Cornille, executive director of the league, featured the program. Panelists were Ben Kayfetz, acting executive director, Canadian Jewish Congress, Central Region, and Maury Kalen.



Aba Beer, Holocaust committee chairman and Murray B. Spiegel, chairman of Congress, Eastern Region, look at sculpture displayed at Holocaust exhibit in Montreal.

Thousands take in Holocaust exhibit

By MARK MEDICOFF (CJN Quebec Bureau Chief) MONTREAL—

In the month of April, Jewish communities across Canada will not only be celebrating Israel's 25th anniversary, they will also be remembering a period in Judaic history which ignited Jewish souls to struggle for their ancient homeland.

A unique presentation on the Holocaust is currently being displayed at the Canadian Jewish Congress' headquarters in Montreal, and in the middle of April the display will be moved to Toronto under the sponsorship of Congress and Toronto's Board of Jewish Education.

Entitled The Holocaust and Resistance, the audio-visual

display traces the growth of Nazi terror, the slaughter of millions of Jews, resistance in the ghettos, and salvation in Israel.

According to Holocaust Committee Chairman Aba Beer, the presentation was organized because "we noticed that there is simply an ignorance about the Holocaust, or a subconscious attempt not to think about it."

Beer, who is also president of the Association of Survivors of Nazi Oppression, said the mental picture young people have of the Holocaust is what is shown on television through such programs as Hogan's Heroes.

"There is a misrepresentation of the facts," he said, "everyone seems to be wishy-washy about the whole thing. People tend to look at the Vietnam War or Biafra with horror—yet we forget about the most tragic period in the history of the Jewish people."

"One ultra-Orthodox rabbi told me he was disturbed because Jews remember the destruction of the Temple, yet don't commemorate, in

the same way, the destruction of six million people."

The display pulls no punches, and illustrates in a very blunt, yet meaningful way, the depth of human degradation. It shows Nazis forcing Jewish women to disrobe in public streets, and photos show piles of sacred scrolls desecrated by Nazi hands.

More than 3,000 students from most of Montreal's English-language universities and community colleges have viewed the presentation, and more than 1,000 Montrealers have walked into the Congress building on their way home from work to scan the exhibition.

April 29 has been set aside as the day of mourning, and Jews throughout the country—at all institutions, schools, and at home—will bow their heads for a moment of silence... to remember.

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Scholarship is set up in memory of pianist

NIAGARA FALLS—

The name of the late Alice Muller, a gifted pianist who passed away at a young age, was perpetuated in Israel by her parents, Mr. and Mrs. Ferdinand Muller and by Mr. and Mrs. Henry Muller of Niagara Falls, Ontario.

Simcha Genossar, special representative for projects Keren Hayesod-United Israel Appeal, announced the Mullers have established a substantial permanent revolving scholarship fund in memory of their daughter and sister, Alice Muller, at the Kiryat Ono municipality in Israel, through the United



Ferdinand Muller

Israel Appeal.

The Alice Muller Scholarship Fund, was established by her parents and brother

to help further the musical education of children in the local conservatory of music at Kiryat Ono and to assist the Kiryat Ono Youth Band, who have achieved a number of awards to date.

Vigdor Wargha, town mayor of Kiryat Ono expressed his municipality's appreciation for the generous contribution of the Muller family, which will enable the youth of his town, many of them newly arrived immigrants, to further their musical talents, which otherwise might have been lost to the state of Israel and to its people.

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SYLVA ZALMANSON

ISRAEL ZALMANSON

EDWARD KUZNETSOV

PRISONERS OF ZION

- | | |
|---|--|
| 1. ZALMANSON, Sylva
10 years prison | 20. MENDELEVICH, Joseph
12 years prison |
| 2. ZALMANSON, Israel
8 years prison | 21. BUTMAN, Hilel
10 years prison |
| 3. KUZNETSOV, Edward
15 years prison | 22. JAGMAN, Lev
5 years prison |
| 4. PENSON, Boris
10 years prison | 23. CHERNOGLAZ
5 years prison |
| 5. HOGILIVER, Vladimir
4 years prison | 24. VUDKAJURI
7 years prison |
| 6. KAMINSKI, Lassa
5 years prison | 25. GRILIVS, Simeon
5 years prison |
| 7. KORNBLIT, Lev
3 years prison | 26. MISHNER, Joseph
5 years prison |
| 8. PREIZNER, Solomon
3 years prison | 27. SUSLENSKI, Jakov
7 years prison |
| 9. KORNBLIT, Michael
7 years prison | 28. KUKVI, Valeri
3 years prison |
| 10. BOGUSLAVSKI, Victor
4 years prison | 29. BRIND, Juli
2 1/2 years prison |
| 11. GOLDFELD, Anatoli
4 years prison | 30. MARKMAN, Vladimir
3 years prison |
| 12. GALPERIN, Alexander
2 1/2 years prison | 31. RENERT, Haim
5 years prison |
| 13. SHPIBERG, Arkady
3 years prison | 32. TRAHTEMBERG, Emilia
3 years prison |
| 14. AZERNIKOV, Boris
3 1/2 years prison | 33. HANTZIS, Jakov
2 1/2 years prison |
| 15. GLEZER, Ilia
3 years prison | 34. BERMAN, Grigori
3 years prison |
| 16. DYMSHITZ, Mark
15 years prison | 35. POKH, Juri
3 1/2 years prison |
| 17. ZALMANSON, Wolf
10 years prison | 36. LUBARSKI, Lassa
36. SHKOLNIK, Issak
37. BODNIA, Mendel
4 years prison |
| 18. ALTMAN, Antoli
10 years prison | |
| 19. KHNOH, Leib
10 years prison | |

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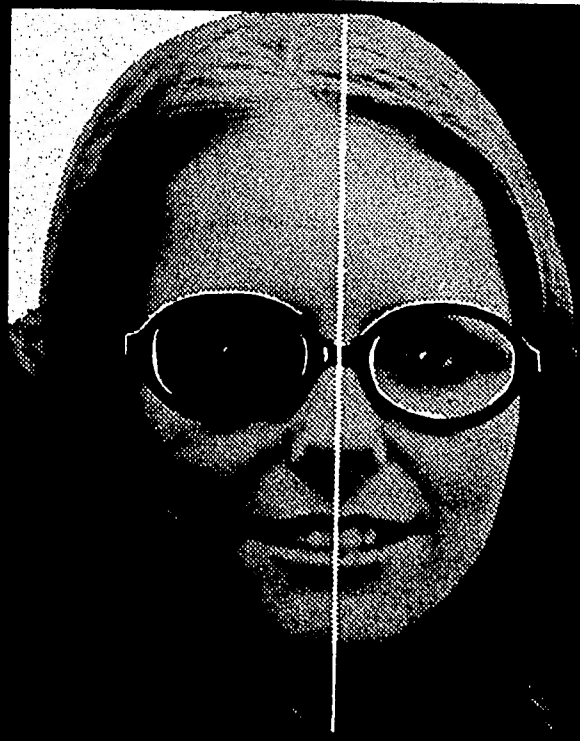
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Editorial page

The Canadian Jewish News

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The ostentatious bar mitzvah is vanishing but not fast enough

Elsewhere on this page is a letter from an angry reader who wants rabbis and synagogue boards to establish specific guidelines and programming for bar mitzvahs. He demands action to put an end to elaborate and expensive functions which he calls a "perversion of Jewish law."

Our reader's denunciation of this type of bar mitzvah celebration is not a new one. It is heard from time to time, usually after a particularly ostentatious affair. What galls our subscriber is that parents who are willing to spend many thousands of dollars on a bar mitzvah, are not nearly so generous with fund raisers who come to them for the annual mitzvah of giving to those less fortunate than themselves.

By coincidence, the current issue of the Holy Blossom Temple Bulletin devoted its leading article to the subject of bar mitzvahs. It comes from the gifted pen of Rabbi W. Gunther Plaut. The rabbi compares the situation of a few years ago when it was a standard joke to say the only memorable thing about a bar mitzvah was the bar, with a vastly improved situation today. He finds that an

increasing number of families—presumably Holy Blossom families—are insisting that the important component of the festivity be the mitzvah. A whole range of activities and contributions to worthy causes have become aspects of more and more bar mitzvah celebrations, Rabbi Plaut writes.

This is most encouraging news, but we wonder whether this trend is discernible in other congregations. Rabbi Plaut, of course, is speaking for his own temple. Our angry reader makes it quite clear that in his opinion, the situation at large reflects no credit on the Jewish community and cries aloud for remedy.

We believe his criticism is well founded, though it is our opinion that the trend towards ridding the bar mitzvah celebration of its extravagances and poor taste is more noticeable today than it was a few years ago.

We also feel a lot more remains to be done and our angry reader has scored some solid points with his passionate criticism of those whose table of priorities place lavish, unnecessary spending ahead of communal responsibilities.

We have duty to consider issues which confront all Canadians

By SYDNEY M. HARRIS

Where is our community headed?
 On the one hand we find that the Welfare Fund in Toronto once again has a president who wishes that the UJWF would go out of business and wants Congress to take over—while a Congress spokesman still resists the marriage, or the rape, depending upon whose point of view you accept.

In my view it is certain that if there is some duplication of staff and services now in Toronto there will be infinitely more after Bylaw 100 or its successor is implemented by the UJWF as a result of a Congress rebuff. I do not agree that there are "Congress concerns" and "Welfare Fund concerns" and never the twain shall meet unless in "joint" committees which are the bastard offspring of the unwed parent organizations.

So much for that problem—I hope the solution comes before the anticipated shalom ba'it.

A second matter perturbs me. Where do we as a community—as a Jewish community—stand on public moral issues not having a specific Jewish content? I refer to the bombing in Vietnam—we, through the Canadian Jewish Congress, were silent; capital punishment—we, through the Canadian Jewish Congress, are now polling our regions to see if we want to express our position assuming

that we have one; abortion laws, poverty, divorce laws, ecology, native peoples—we, through Canadian Jewish Congress, have advised the government of our views as Jews on some but by no means all of these and we have been conspicuously silent (except for abortion and divorce) where church groups have found a moral imperative to speak. Should we not, as a matter of course, speak out publicly on questions of national concern having a moral or ethical content?

Do we not, as Jewish Canadians have a duty to consider issues that confront all Canadians—and have we not a specific Jewish position to put forth on most of these?

Finally,—and this is related to my first comment—are we a community with a spokesman—Congress—or are we a group of communities each with a voice—Zionists, Welfare Funders, B'nai B'rith, Council Women, Friends of Soviet Jewry, Friends of Jews in Arab Lands, Liberal, Conservative or Orthodox Jews, Yiddishists, Secularists, etc., etc. Surely some formula of association within Congress and preserving all rights to express dissent can be devised. Let's come together and let's bring the unity back into the community.

Mr. Harris is a national vice-president of the Canadian Jewish Congress. The views expressed in the above editorial are personal to Mr. Harris and do not necessarily reflect the views of Congress.

Histadrut leader savages Sapir over economic policies

By ROYSTON ALLEN
 CJA Tel Aviv Correspondent
 TEL AVIV—

In what may well be his swansong as secretary-general of the Histadrut Labor Federation, Yitzhak Ben Aharon has delivered an extremely savage attack on Israeli Finance Minister Pinhas Sapir, describing the Labor Party strongman's economic policies as "socialism in reverse."

The Histadrut leader did not refer to Sapir by name but blamed the "one-man rule of the Israeli economy" for the fact that the nation was polarizing into the rich and the poor.

Ben Aharon was pessimistic about his own chances of carrying on as head of the Histadrut. He acknowledged that his recent call for some form of workers' revolution in Israel had failed and added "if such views are not those of our movement, then I should not represent it."

Addressing the Elgar Ideological Circle of the Israeli Labor Party, Ben Aharon delivered a long, impassioned speech on Israel's economy. His audience contained a large number of former army officers now occupying senior executive positions in the Israeli government and government-controlled industries.

"We never imported our millionaires," Ben Aharon said. "No one can make money in this country without government permission and that is determined by two or three persons."

"Someone exists who, with his little black book in hand, does out many thousands at a time," he said.

Ben Aharon charged that Israeli government policy had produced "socialism in reverse" by expropriating public funds for the enrichment of a few. This policy endangers our very existence, he said, by polarizing the Israeli nation into rich and poor.

"We live in an unreal situation, created out of Hollywood. Our living standards are based on funds mobilized for Phantoms and immigration absorption, and those close to the coffers get rich. Public money gets wasted, like a cancer in the national bloodstream."

Ben Aharon then declared he will intensify



Yitzhak Ben Aharon

his campaign and raise his voice "to an even higher crescendo." He demanded that the party decide on whether it wants a capitalist and acquisitive society.

"I say there can be no co-existence," Ben Aharon stated, "we conceded that there must be a pluralistic economy well and good. But what we have today is against socialist Zionism. We need a planned and guided economy with a ceiling on what people may earn."

The fiery trade union leader called for a halt to what he termed the double standards—one for the wage earner and one for the well off.

"Israel will not attract immigrants if it only becomes a provincial copy of American or European society," he charged.

ask the rabbi

Can divorcee with a Get marry Cohen?

1. Is it possible for a divorced woman who has received a Get to marry a Cohen in an Orthodox synagogue?

RESPONSE

The law as recorded in the book of Leviticus (21, 7) states that a Cohen may not marry a divorced woman. The Mishna (Kiddushin 3, 12) rules that if such a marriage had taken place it is binding and a Get is required to sever it. Moreover the children of the marriage are kosher and can be married in an Orthodox synagogue. There is also some considerable doubt whether people who claim to be Cohanim today are really Cohanim. But in spite of all these reservations the universal Orthodox practice is to forbid the marriage of a Cohen and a divorced woman. This would apply even to a Cohen who had divorced his wife. He may not be remarried to her.

The Talmud relates that a specially laborious form of Get was introduced for Cohanim in order to give them time to change their minds and prevent them divorcing their wives whom they could not remarry. So the answer to your question is perfectly clear. A divorced woman who has received Get cannot marry a Cohen in an Orthodox synagogue.

2. Can one add to an inscription on a tombstone once the stone-setting has taken place?

RESPONSE

The practice of having a stone-setting is very recent and has no support in the Jewish tradition. There is consequently no significance to it in Jewish law and there is no reason whatsoever why the inscription should not be added to after the stone-setting has taken place.

Condemns parents for lavish bar mitzvahs

Dear Editor:

My letter to you today is to vociferously protest the despicable depths to which the Jewish community has sunk in their attempts to outdo their friends, neighbors and enemies via the once sacred institution of bar mitzvah.

Our Jewish schools are financially bankrupt; and yet Jewish parents can embark on an ego trip of \$25-30,000 and then have the chutzpah to use the receipts supplied by the caterer, florist, photographer, printer, band, comedian, M.C., bartender, etc., to turn away fund-raiser after fund-raiser emptyhanded! Our Jewish kids cry for meaningful religious experiences; and yet Jewish parents are so shortsighted and self-centred that they utilize the bar mitzvah as a tool for their own social climbing needs!

The resultant effect of all of this is that our schools have not the funds to properly service the needs of the greater Jewish community and our youth turn to Zen, Jesus, communes and drugs as an answer to their quest for meaningful experiences. I challenge anyone to present to me a case where a typically extravagant bar mitzvah has had

any lasting religious effect on the bar mitzvah boy.

The time is long overdue for positive action. Synagogues and rabbis must establish, together with their associations and associates, specific guidelines and rules for the planning and programming of bar mitzvahs. Such guidelines and rules must be followed to the extent that rabbis and synagogue leaders will no longer prostitute themselves for the extra dollars and cents of synagogue revenue that these desecrations of holiness generate.

Certain standards of moral decency and propriety must be adhered to and never again must we allow thrones, can-can dancers and other such crude examples of ostentatiousness to invade the sanctity of our religious institutions. Furthermore, attempts must be made to relieve the pressure placed on the many less affluent to match the extravagance of others; by advising the Jewish community to refuse to attend affairs that exceed the bounds set by our religious bodies.

Bar mitzvah is a purely religious segment of our tradition; it is totally absurd that a caterer or florist should have a great-

er say in the bar mitzvah than our rabbis or religious leaders. It is high time that all rabbis begin to legislate specific action that will put an end to this perversion of Jewish Law!

David B. Woolf
 Willowdale, Ontario

Dear Editor:

We just cannot understand what pleasure people have in spreading malicious rumors that are detrimental to the welfare and reputation of a synagogue that has been established and serving our community for over 50 years. People all over the city are saying that we have sold our synagogue and that we are about to close.

Let me assure you that, there is absolutely no foundation or truth to such vicious and slanderous rumors. Let me further assure you that with the help of G-d we intend to stay open and continue to serve our community with honor and responsibility to the best of our ability.

Charles Drutz
 Chairman of Religious Committee
 Hebrew Men of England Cong.
 Downsview, Ontario

Fundamental economic goal is expansion of exports

By DR. ALBERT ROSE
 Second of two articles

During the recent trip of the First Canadian Economic Development Mission to Israel one of the most impressive examples of the implementation of these policies was a visit to a developing town known as Migdal Haemek or, in English, "Tower of the Valley." This was a relatively new town built on the site of a long-established village, in the north-centre of Israel due east of Haifa and well south of the Sea of Galilee.

This new town, which overlooks an apparently extremely fertile valley, has grown from a few hundred persons during the past 12 years to a community of 25,000 population, with 18 industries including branches of such well known companies as Helena Rubenstein cosmetics, the Beged Or clothing company whose products are well known in New York and Toronto fashion circles, and the like.

The vice-mayor of the community was a man of about 60 years of age who had been an immigrant from Yugoslavia a long time ago and bore some resemblance to President Tito. He was strong, erect, and gripped a visitor's hand like a vice. In his view Migdal Haemek would have to grow to 50,000 to 60,000 persons within the next 10 years. "because Israel needed people." Since the country needed people, the people needed jobs, the jobs meant factories, the factories meant an expansion of the town; and he resisted any suggestion that he might be unhappy about the growth of the new town and the possible social and physical problems that would accompany such expansion.

Visits to new towns (such as Migdal Haemek and Kiryat-Gat) and community, housing, and factory installations within them (Beged Or and Polgat—a huge textile factory in Kiryat-Gat) brought home to the members of the mission the tremendous capital investment requirements of the state of Israel. It must be emphasized, however, that Canada remains one of the few nations in the world, if not the only one, in which restrictions on the activities of foreign investors are largely absent. Israel is extremely anxious to encourage capital investment from such Western nations as Canada, the United Kingdom, and the United States; but this does not mean that the foreign investor has a free hand for private rapacity, despite the concessions outlined previously and below.

The fundamental economic objective is the expansion of exports in order that Israel will become economically independent as far as possible. The enormous trade deficit of the 1960s has been substantially reduced, but estimates for 1972 include imports of \$3.2 billion and exports of \$1.7 billion. The current accounts balance in trade is entirely due to capital inflows, donations from abroad, German reparations in the past, and foreign investment.

When a foreign economic enterprise is approved, loans can be made with state guarantees of up to 50 per cent of capital facilities. The corporate income tax is fixed at 33 per cent and there is no tax on the profit balance or dividends for the first five years. Moreover, the capital installations are subject to double depreciation during the first few years.

Israel must continue to read the thin line of balance between the encouragement of foreign capital investment and the danger of becoming an economic subsidy of one of the powerful nations of the Western Hemisphere or of Western Europe.

These policies are not easy to maintain and it must always be remembered that capital investment is still subject to the legislation governing its disposition throughout the three priority zones described earlier. The state maintains its program of population distribution, public housing construction,

and industrial development as a troika of interrelated policies. There is no question that foreign investors are treated generously, but they must perform in tune with the requirements of the national economic and social objectives rather than in the location of a fertile field for private gain.

As in Canada, the differences of opinion within the fields of social work and social development range from an emphasis upon individual treatment and family therapy to an emphasis upon new programs which fall within the rubric of community development.

There are many community workers who feel that what they should be doing is not attempting to solve the problems of a few hard core families—an almost hopeless task at best—but they ought to be organizing tenants, they ought to be using the methods of community organization within certain neighborhoods to influence the planning process and to introduce neighborhood participation within the developing new towns.

These differences of opinion are just in the process of emergence and what happens during the next decade will be of great interest to social workers throughout the world.

200 Israeli rabbis hold convention

By MOSHE RON
 JERUSALEM—

In Israel, there is a rabbinical organization, consisting of some 350 members, which is politically close to Maifal.

Ten years ago, attempts were made to create a professional organization of rabbis. Former Chief Rabbi Unterman and Nissim supported this proposal but nothing materialized. Recently, however, some rabbis—namely Rabbi Bezalel Szolty (Chief Rabbi of Jerusalem, who has never been legally elected), extremist Rabbi Eliezer Goldschmid and Mizrahi Rabbi Shaul Yisraeli (a member of the Rabbinical High Court in Jerusalem, who was not elected a member of the Chief Rabbinate again)—have taken upon them-

selves the initiative of creating a professional organization of rabbis. Judging what happened at their recent convention, it does not look as if their reasons for creating this organization are purely rabbinical.

Sephardi Chief Rabbi Ovadia Josef was invited to attend the convention but his colleague, Chief Rabbi Shlomo Goren, was not invited. Rabbi Josef made his participation subject to three conditions—recognition of the Chief Rabbinate, no criticism of Rabbi Goren, and no decisions to be made which would be opposed to him.

Two hundred rabbis took part in this convention, nearly all of them employees of the religious affairs ministry. As long as

Rabbi Josef was presiding, the agreement was kept and nobody criticized Chief Rabbi Goren. However, as soon as Rabbi Josef left, the previously prepared resolutions were changed and soon there was rivalry between the extremist rabbis in the sharp tone they adopted. The resolution regarding support of the chief rabbinate were also cancelled.

There were other incidents too at this convention. Rabbi Shlomo Karelit, of B'nai Brak, refused to preside together with Poale Agudat Israel leader, Rabbi Kalman Cahane, former deputy minister for education, because the latter had co-operated with the Israeli government against the order of the Aguda rabbis.

Vicious anti-Zionism present

Despite numbers, East German Jews play major role

By RICHARD GRUNBERGER

Hitler's Greater Germany has three post-war successor states—West Germany, East Germany and Austria—which have inherited a share of its guilt along with part of its territory.

Each of these three countries has discharged its guilt towards the Jews in characteristically different ways: the West Germans have paid substantial compensation, the Austrians very little, and the East Germans none at all.

The East German "case" rests on the claim that the way in which they have reformed their country constitutes such a break with the Nazi past as to absolve them of the obligation to pay restitution.

The fact that this argument ignores the profit countless East Germans derived from the destruction of European Jewry is too obvious to need elucidation. What does need closer scrutiny is the East German claim to have purged their country completely of Nazi influence.

Generally speaking, fewer Nazis managed to play a role in public life in East Germany than in West Germany. Also, judges in the East showed less leniency to war criminals than did their Western counterparts. At the same time, the East German army did retain some Nazi personnel and its uniforms and ceremonial reek of the Prussian past. (Outside the memorial to the victims of fascism, East Berliners gather daily to watch guards

in Wehrmacht-style, field-guards in Wehrmacht-style field-grey, put on a display of goose-stepping that makes a mockery of the dead the memorial is supposed to honor.)

The East German government has converted Buchenwald concentration camp into a much-frequented museum. But here, too, the tribute to the dead is somewhat devalued by infusions of Communist propaganda. Moreover, the Jewish dead are deprived of their identity by the blanket description "Victims of Fascism."

As for living Jews, East Germany has very few: 1,500 are organized in six small communities. Only one, East Berlin, has a rabbi. There is believed to be an equal number of undeclared Jews.

Despite their small number, Jews have been prominent in a few areas such as politics, the theatre and literature. The two chief propagandists of the regime have been Gerhart Eisler and Albert Norden. Brecht's main musical collaborator was Hans Eisler and his successor, as head of the Berliner Ensemble, was Helene Weigel. For many years Arnold Zweig, a returnee from Palestine, was the Grand Old Man of East German literature.

Unlike other Soviet bloc states, East Germany has had no outbreak of popular anti-Semitism—but like them it has pursued a strongly anti-Israel line in its propaganda and diplomacy. In fact, the anti-Zionism of

the East German Communists is, if anything, even more vicious than that of the Czech and Polish ones. (The latter, at least, had the "excuse" that Zionism was a handy stick with which to beat critics of their regime in the crisis year of 1968.)

A year earlier in June, 1967, when the

West Germans considered sending 15,000 gas-masks to help the hard-pressed Israelis, East Berlin actually charged Bonn with "complicity in war crimes!"

In other words, a German government, in pursuit of propaganda advantages over its rival in the Middle East, made an issue of

the despatch of a few gas-masks to the heirs of the Jews who had perished in German gas-chambers within living memory.

Bismarck had a word for this sort of thing. He called it "Realpolitik" and was rather proud of his skill at it. But then, Bismarck was an East German too.



The Brandenburg Gate—dividing East and West Berlin.

Concerned—yes; but alarmed—no!

By J.B. SALSBERG

As a rule we react super-sensitively to Jewish news items that are featured by the media. Whether these reactions are of a positive (joyful) nature or of a negative (slandering or shameful) nature, they both stem from the deep-rooted insecurity which we have acquired through the ages.

As I see it this sensitivity is something that we, as Jews, need be neither proud nor ashamed of. We have to recognize it as an acquired characteristic which time and an improvement in human relationships will hopefully eliminate. In the meantime—let's face it—it is a fact of our individual and collective life. We just have to live with it.

What brought these thoughts to mind now is the prominence which the general press and the radio gave recently to several Jewish news items and the numerous requests that were made upon me for explanations. In the voices of the enquirers, I sensed a desire for more than mere explanations—they wanted reassurances that the Jewish image will not suffer as a result of the publicity. What seemed to concern them mostly was "how people will react to the news." I was also sensitive to the fact that when they spoke of "people" they really meant non-Jewish people... Here is an example.

A week ago *The Globe and Mail* carried the following heading over a Jerusalem story from the New York Times Service: "Israelis looted millions in Sinai, Jerusalem watchdog agency says." The story was quite factual and dealt with a scandal that broke in Israel some time ago over alleged theft of machinery and equipment in the Sinai, immediately after the Six Day War, by unscrupulous elements who allegedly looted "enemy property" before the military government established effective control of the occupied territory. The State Controller, the "watchdog office" of the Israeli government was asked to investigate the charges and his report

seems to substantiate the charges made. So, I'm asked: "Is it true? What will people say?"

Well, if the report is correct, and I believe that it is, then we should worry less about what "people will say" and more about what Israel—its government and people—and Jews of the world will do about it.

Let's see: The stealing, misappropriation and looting of government and public property is, unfortunately, a universal disease. That this global piece of criminality should try to penetrate Israel is not to be surprised at. But the universal nature of the crime must not result in a lenient approach but—precisely because it raised its ugly head in Israel—for the most determined attack on it by the state. The youth of Israel does not shed its blood for the self-enrichment of miserable thieves and looters who, if not exterminated, will poison the very air that Israelis breathe.

That Israel reveals susceptibilities to world-wide diseases is nothing to be ashamed of; but failure to undertake the most far-reaching immunization efforts against the recurrence of such plagues would indeed bring about a feeling of shame. Immunization in such a case cannot be restricted to legal and punitive processes but must be extended to arouse a nation-wide moral and ethical revulsion.

I have faith that such processes will get underway in Israel and hope that it will reach to every corner of world Jewry. I have faith that the government of Golda Meir will not shrink from the unpleasant task that lies clearly ahead. I rely on the free press, the free institutions of Israel and the moral rectitude of the vast majority of Jews—in Israel and elsewhere—to generate enough heat to burn to the core this and similar evils that are uncovered.

Shame? No. Alarm? No. Determination to create a moral climate that will prevent the breeding of such pestilent organisms? A thousand times yes!

'Even Jews are forgetting,' declares a survivor of Nazi concentration camp

By HORACE BROWN

Solomon (Sam) Immergluck, 62, is a small, but sturdy man, heritage no doubt of the time in 1932 when he represented Poland in track and field at the famed Sports International, the Olympics of the world's working men. He was also one of the 27,000 Polish gymnasts in a spectacular demonstration in Vienna in that same year.

For years, he has been "Sam" to me, as to everyone. For some 15 years he has been seeing that my clothes are properly dry-cleaned and expertly repaired from out of his Student's Elite Cleaners and Tailors at 654 Spadina Avenue. It wasn't until I visited his attractive apartment above his store to have he and his wife, Bella, sign my nomination papers for the last civic election that I learned he had been named for the great Jewish king.

While I had long known that Sam and his wife were concentration camp survivors, I also knew that it is not the sort of thing one discusses with friends casually. Usually, when Sam calls for our clothes, he sits down for a cigarette and a chat. I like talking to him, because he keeps himself well-informed on what is going on in the world.

This particular day, for some reason, I began to probe into Sam's past. It was the most harrowing and in some ways the most rewarding interview I have ever conducted. Even now, I find it hard to write through the blurring of my typewriter.

Sam Immergluck was born in Cracow, Poland. His father was killed in the First World War, and Sam had to go to work as a tailor at the age of 12 1/2 to help his mother keep a large family together. But he was reasonably happy, in spite of the many evidences of anti-Semitism he saw around him, and his interests in socialism and sports kept him active. With his first wife, Hela, he had a good life, which was filled with joy by the arrival of a son, Nusiek.

The Nazi sweep into Poland put a period to this happiness. The Jews of Cracow, whose ancestors had first come to the city in the 12th Century, were herded into a ghetto. Beatings and tortures and murders became hideous facts of life. One day a group of Jewish women were rounded up and taken away by the German masters. Sam never saw his wife, Hela, again.

The noose was growing tighter around the

ghetto in a deliberate Nazi policy of mass extermination through overwork and slow starvation. Sam listened to the talk, spread by the Germans, that a labor camp was being established at Plaszow on the site of two Jewish cemeteries. It was said that those Jews who went to this labor camp and did their work well would be saved. Sam, a wiry man and good worker, was assigned to the camp.

Believing what had been said, Sam decided on a desperate move to save his seven-year-old son. Feeding Nusiek sleeping pills, he placed him in a bag. With this bag slung over his shoulder, Sam walked into the camp.

Plaszow was the first of four concentration camps through which Sam somehow lived. While the ghetto of Cracow was wiped out, Sam suffered the unbearable agony of seeing the children in Plaszow rounded up one day and taken away, among them Nusiek. The son he had tried to save became a victim of the gas ovens.

In May, 1943, the Russians liberated the concentration camp at Peterwaldau. Among the pitiful survivors was Sam Immergluck, weighing 72 pounds.

Sam escaped to West Germany after he had seen something of the Russian methods. There he met his second wife, Bella, who had been arrested in 1941 and placed in Ravensbruck. From there, she went to Auschwitz, one of the first 7,000 into that hell-

hole, as the number tattooed on her arm testifies.

"Before we married," said Sam, in the deliberately flat and yet faraway voice he had been using, "we agreed not to have any children."

Read that again. The statement says more than a shelf of books.

"But how could you both survive all that?" I asked helplessly.

For the first time, Sam stood up and walked about somewhat agitatedly. His ever-present cigarette glowed.

"Everyone asks that," he said at last. "How do you answer that? You lived. You got by a day. And then another day. How?" Then he looked at me for the first time. "Perhaps we should not talk about all this. Perhaps you should not write about this."

"But people are forgetting!" I protested. "They should be reminded."

"Yes," he said, "yes." He dragged on the cigarette. "Even Jews are forgetting." So I have written this that we may not forget... Gentile or Jew.

And also because I think the Immerglucks are the finest of human beings, those whose steel has been tempered in the fires of hell and emerged as glowing reminders of what glories can be achieved by the human spirit in the face of inhuman wickedness.

Rivalry is bitter

Obesity is proving to be big business for companies

By S. E. GORDON

Victims of obesity, unite!

You have nothing to lose but your flab! In that upbeat spirit, three weight-reduction organizations have adapted the group technique of Alcoholics Anonymous and signed up thousands of over-weight Torontonians, in what has become a profitable—and highly competitive—business.

The dynamism in the diet trade is provided by:

*Mrs. Adelaide Daniels, area director for Weight Watchers of Ontario, which holds 200 classes in the province and has expanded from 10 members, in 1967, to 150,000.

*Harvey Brooker, president of the Toronto franchise of Diet Workshop, based in Boston. Although not yet as successful as WWO, Brooker claims a 500 per cent increase in membership for Diet Workshop over its first year of operation, and a three-fold increase in profits.

*Walter Ludwig, the most recent arrival on the scene, and president of the Toronto franchise of Weight Watchers International. WWO, formed 10 years ago by an over-weight housewife in Long Island, New York, has achieved world-wide success.

The rivalry between these three organizations to capture the largest share of the Toronto market has spilled over into the law courts. Mrs. Daniels is the defendant in a lawsuit launched by WWO, for whom she operated WWO as a franchise before striking out on her own. WWO cancelled her contract, began litigation, and, in August 1972, approved the Ludwig franchise in an attempt to recover lost ground.

Mrs. Daniels, meanwhile, expanded her Ontario operation and branched out to the Maritimes and Winnipeg. One of her instruc-

tors, a former pharmaceutical salesman named Harvey Brooker, became disenchanted and defected to Boston's Diet Workshop, which had been established in 1965. Brooker, who started his Toronto franchise in June, 1971 and may soon obtain DW franchise rights for all of Canada, has been served a writ by Mrs. Daniels' legal counsel, alleging violation of contract.

Not surprisingly, the three organizations have a number of similarities. Each tackles obesity as a "sickness" for which there is no permanent "cure," but only a remission which lasts as long as one follows proper eating habits. Each claims to have a monopoly on the "personalized approach," on treating their clients with "sincerity...no gimmicks." And each spreads the faith through group meetings (classes) conducted by successful weight-lossers in the program, who have been specially trained as instructors.

Adelaide Daniels, herself, dropped 102 lb., while Harvey Brooker reduced his weight by 45 lb. Ludwig, however, admits to being a "damn civilian," never more than 5-7 pounds overweight. How did he get involved? "I had a fat wife," Marie Ludwig, he recalls, was a rather frustrated housewife until she shed 45 pounds. She now serves as his partner, their responsibilities including WWO franchises in Maine and the Maritimes. Brooker's wife, Helen, operates Diet Workshop with him, while Dr. Harold Daniels, Adelaide's husband, is the editor of *Counterweight*, the WWO organ.

The marketing of empathy and motivation for the overweight appears to be no passing fad. And Jewish mothers (and fathers, too) who traditionally regarded having a thin child as near-blasphemy, have been perhaps the spearhead of the movement's membership.

It's vodka down the hatch in Israel as Soviet Jews send sales booming

By NECHEMIA MEYERS
CJN Israel Correspondent
REHOVOT

Vodka consumption has risen considerably in Israel during the past year. The cause: thousands of recently arrived Russian immigrants, who stalwartly continue drinking vodka in Tel Aviv—even though the local variety has considerably less kick.

But despite the vodka-lovers from the USSR and the more affluent imbibers of whiskey from the West, Israelis are still very poor drinkers by international standards. They consume 10 litres of beer each year per person; in Central Europe annual individual consumption ranges between 90 and 140 litres.

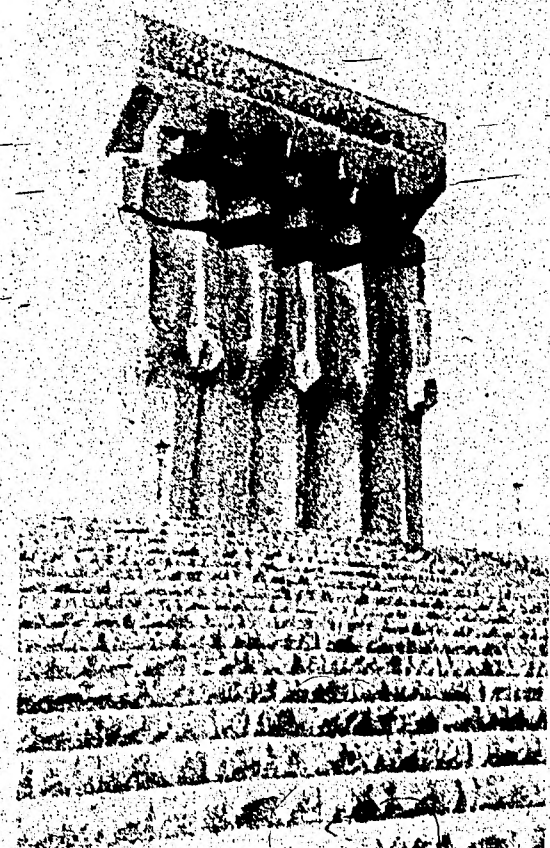
As for wine, Israelis drink four litres every 12 months while Frenchmen, Italians and most residents of the Mediterranean area drink between 70 and 130 litres per year. Per capita consumption of (relatively) hard liquor in Israel is about two litres per year as opposed to several times that much elsewhere.

It isn't because beer, wine or hard liquor are particularly hard to come by in the Holy Land. On the contrary, in Israel you can buy and alcoholic beverage, at any hour, in any grocery store or even snack bar.

Diplomats serving in Tel Aviv or Jerusalem have long noticed, and been amazed by, the Israeli attitude towards liquor. From their first cocktail party onwards, they learn to differentiate between Israelis and non-Israelis; the former rush for the tables laden with food, while the latter hover around the bars.

But this week Israelis imbibed more than usual in the course of celebrating Purim, when, in accordance with Jewish tradition, one is exhorted to drink until one can no longer distinguish between Purim-villain Haman and Purim-hero Mordechai.

Over 20,000 immigrants, most of them from the land of triumphant Marxism, celebrated their first Purim in Israel at gala parties organized by the government and private bodies. These featured songs, dances and, as a special treat, vodka.



The monument erected on site of concentration camp at Cracow-Jerozolimka.

Organizations and People

what's new...

by Miriam Herman

THERAPY DEMONSTRATION

A live family therapy demonstration will be presented April 3 at 8 p.m. at the Laval Jewish Community Centre in Chomedey. Also in Montreal, the Allied Jewish Community Services has moved into its new headquarters at 5151 Cote St. Catherine Road.

TOURIST BANKING SERVICE

A banking service centre for tourists and foreign residents has been opened by Bank Leumi at Lilienblum Street in Tel Aviv. The first of its kind in Israel, this bank offers under one roof every banking service conceivable for the tourist and foreign resident.

CANTORIAL CONCERT

A gala, pre Yom Haatzmaut cantorial concert will be held April 8 at 7:45 p.m. at Beth Shalom Synagogue. The concert will feature Cantor Ephraim F. Rosenberg of Beth Shalom and an ensemble of 30 cantors, members of the Jewish Minister, Cantors Association of U.S. and Canada who will perform as a choir and individual soloists in a program of liturgical, cantorial, Israeli and Yiddish songs. Funds raised will go toward the building of Shaarey Zedek Hospital in Jerusalem.

BUTTONS AND BOWS

Students of Class 9G of the Associated Hebrew Junior High are doing their own thing for UJA—they are having a spring fashion show and tea and will be doing the modelling themselves. The date is April 1 at 2 p.m. at the north Bathurst school.

THE PERFECT MATE

That same night, Beth Shalom Synagogue's Singles Swingle Club will have a social get-together at 8 p.m. Rabbi Meir Gottessman, assistant rabbi, will speak on *How to Find the Perfect Husband and Wife*.

ADULTS ONLY FILM

And another event for that busy Sunday is a showing of *Three Days and a Child* in the Israel Film Festival at Northview Heights Secondary School, Finch Avenue at 7 p.m. The movie is recommended for adults.

HAGGADAH INTERPRETED

Finally that night, Rabbi Michael Brown, assistant professor of language studies and humanities, York University, will lead a lecture-study session on *Some Modern Interpretations of the Haggadah* at Adath

Israel, 8:30 p.m. Event is sponsored by the congregation's Couples Club.



Theodore Bikel

BIKEL RETURNS

Theodore Bikel returns to Toronto for the United Synagogue Day School Parents' Association to do a concert Thursday, April 5, 8:30 p.m. at Beth Tzedec Congregation. Proceeds will go towards the association's scholarship fund.

FOR KIDS OF ALL AGES

Looking for somewhere to take the kids this Sunday? Renana Chapter of Hadassah is showing the movie *Peter Pan* at Seneca College at Finch and Woodbine Avenues, 10:30 and 2 o'clock.

TTC STUDENT FARES

The recent decision to allow student fares throughout the week in Toronto came, after a long struggle in which the Board of Jewish Education and the Association of Hebrew Day School played a major role. A few days before the decision, they appeared before Ontario Transport minister Gordon Carlton and the TTC, urging extension of scholar tickets beyond 4:30 p.m. on weekdays.

YIDDISH PLAY

Israel comedienne Nora Berg stars in the Canadian Jewish Theatre's production of a French comedy, *Di Narishe Noid*, this weekend at the St. Lawrence Centre for the Arts. Based on Marcel Achard's comedy-drama, *L'Idite*, the Yiddish play will have evening performances Saturday and Sunday, 8:30 p.m. with an afternoon matinee Sunday.

By BRIAN STONEMAN TORONTO

Glancing about at the crowd of 300, Aaron Nussbaum, principal of United Synagogue Day School, said the school's Israel Fair was "the first time ever homework was allowed to be done by parents."

The event, which was held at Beth Tzedec Congregation last week honored Israel's 25th anniversary. But, as Nussbaum pointed out, "The bringing of home and school together with family projects" was another important aspect.

In addition, he said, "A great deal of work and learning was involved. We do a lot of text learning of Israel in classes but with this we are affecting the emotions. We don't get only the mind involved here but we get all the human."

A tour of the many booths, exhibits and food stalls at the fair seemed to confirm this. From a kibbutz model complete with plasticine figures prepared by a grade one class, to a grade five class' paper mache of Jews and Arabs sitting together in the year 2,000 with a lion and a lamb sitting together in the background, and to the Israeli slides being showed by high school students, the

fair's theme was strongly Jewish nationalist.

One exhibit, a model of a kibbutz bomb shelter, even had headphones installed which played war sound effects.

Mrs. Pearl Goldberg, general studies consultant at the school, said it had "been an ongoing project throughout the year with things done with the fair in mind. There was a lot of enthusiasm among students and staff."

However, we swung into high gear just this week. This morning this room was empty," she explained. No ribbons or other awards were given to exhibitors but—judging by comments made by some—knowing they were honoring Israel as well as raising money for it through the sale of Israeli food, art work and medallions, was reward enough.

One student, among those collecting signatures for a telegram to 14-year-old Marina Tempkin, said abducted by the KGB in Moscow, hoped to collect "a couple of hundred signatures."

Miss Tempkin was believed to have been kidnapped, said grade 12 student Judy Shier, when she wished to emigrate with her father to Israel a month ago. Miss

Shier, who herself has twice visited the Soviet Union, said Soviet Jews are being persecuted "because they have chosen to identify themselves as Jews by applying to emigrate to Israel or for so-called anti-Soviet propaganda."

"Which means," added grade 11 student Simmie Airst, "they had a Hebrew book in their apartment."

Most students found preparation for the fair involved a good deal of effort but others found their main labor to be at the event itself. David Awerbuck and Toby Britstone, both grade eight students, agreed that their work preparing and selling Gazoz, an Israeli drink of seltzer water and raspberry syrup, was "hectic but fun."

"It wasn't much work

then," Awerbuck said, "but it is now." Britstone emphasized this saying, "Everyone is wild. At the fair's success when he dis-rate we are going we will raise a fair amount of money."

Perhaps Russian and Yiddish teacher Michael Fiszphasized this saying, "Everyone is wild. At the fair's success when he dis-rate we are going we will raise a fair amount of money."

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...about people



Paul Malone (centre) Canadian ambassador to Israel and his wife are greeted by Avraham Harman, Hebrew University president, at the university's faculty club.

The chairman of the new Human Rights Commission in Saskatchewan is Tillie Taylor, daughter of lawyer Jacob Goldenberg of Saskatoon. Mrs. Taylor is a provincial judge in Saskatoon.

Yisrael Ta-Sma, a post-graduate student in Talmud at Bar-Ilan University, has received one of the five scholarships awarded at a ceremony in Jerusalem to mark the first anniversary of the death of Dr. Yaacov Herzog, former director general of the prime minister's office and ambassador to Canada. Ta-Sma's thesis is on Rabbi Zecharia Halevi. The scholarships are awarded for research in fields in which Dr. Herzog excelled—Jewish and general law, Jewish philosophy and international relations.

The West German girl Ulrike Meyfarth, who captured the gold medal in the Munich Olympics in high jumping, wore a Magen David when she arrived in South Africa. The surprise winner at the Olympics shattered all high jump records in South Africa. The 16-year-old star cleared six foot, three inches to win the Olympics medal.

Entertainer George Jessel, who was tour guide to 120 Canadians in Israel, had some advice to give on television

while there. "Don't extend your TV broadcast time," he urged. "TV has ruined America and it will ruin you too, if you don't keep it within the present two-hour-a-day limit." He said people in the U.S. have stopped going out and reading newspapers.

CJN columnist and community leader J.B. Salsberg addresses the Labor Zionist Alliance lecture on *What does the Future hold for World Jewry* April 3 at 8:30 p.m.

Rabbi Dr. Aharon Lichtenstein, Rosh Yeshiva Har Etzion, Israel, will address a public gathering at Shaarei Tefillah April 1 at 8:15 p.m. Son-in-law of the famed Rabbi Joseph B. Soloveitchick of Boston, he is a renowned scholar, lecturer and has earned an outstanding reputation in Talmudic discourse.

Yona Yanai, special representative of the Kibbutz Artz movement, is currently on a special visit to North America which includes a stopover in Toronto from March 27 to April 5. His visit is to help inaugurate the 50th anniversary of the founding of the Hashomer Hatzair in North America. While here, he will address youth and adult Zionist groups on the topic *The New Reality of Kibbutz in Israel Today*.

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Teacher Sheila Eason instructs children at school set up by downtown residents to give their children a Jewish education. They use the Hillel building.

Downtown residents set up program to educate their school children

By ROCHELLE CARR
TORONTO—

With Jewish life focused in the north end of Toronto, what do the growing number of Jews returning to the downtown area do in terms

of their religion? Professor Jacques Kornberg, an historian at the University of Toronto, and his wife Mona, a doctoral candidate in clinical psychology, have set out to solve the problem.

They, with their two children, spent last year in Israel. Because of the "deep emotional experience" their trip engendered in them, they came home "thinking in terms of Judaism and downtown where we live."

Mrs. Kornberg noted: "There are a lot of Jewish people coming downtown. We looked for a long time to belong to something, but there was nothing we could fit in to."

They decided to form a group consisting of concerned Jewish families to partly offset the lack of Hebrew schools and synagogues, and the lack of communication between Jewish families in the downtown area. They advertised in the University of Toronto paper and sent out flyers to faculty at York University and the University of Toronto.

They now have 20 to 25 families with 37 children. The group is limited to adults with school age children "because we want to have children's programs." Hillel provides the use of their building every Sunday. They have three teachers who teach the children songs, dances and Bible stories, while their parents attend discussion groups focusing mainly on problems of Judaism in contemporary society.

Prof. Kornberg notes with pleasure that "some people in the group are now talking about buying a shul downtown. This shows the kind of enthusiasm this is generating."

Also, Mrs. Kornberg notes that one boy will soon have his bar mitzvah and "some members want him to have it in the group. We now have to decide whether to provide

such lessons for the children."

Her husband points out that "if we're serious in continuing, we have to teach Hebrew."

The group also celebrates Jewish holidays together. They had a Purim party and are now planning to have a third Seder together.

Their group shows no homogeneity in background or attitudes. Mainly academics belong, but some are downtown business and professional people. Some children attend Hebrew day school and some are marginal to Judaism. And some members are strong Zionists, while others view themselves as Canadian Jews only.

The membership is closed for now, but Mrs. Kornberg anticipates that "in September we'll have more than we can handle. We hope that enough people will start groups on their own. We want to keep our group small in order to ensure its effectiveness. We hope that maybe our group will set some sort of example and other groups will form on their own in their own areas in the city, so that Jewish people will get to know other Jewish people in each area."

By ESTHER MEHR
TORONTO—

Jews have an obligation to criticize, condemn and deplore the unflattering depiction of contemporary North American Jewish life in literature and the media, but not to "delimit" the writer and artist.

This was the general conclusion reached in a discussion on Jewish Image in Contemporary Literature and On the Screen, sponsored by the Parents' Association at the Associated Hebrew Schools last week. Participants were Professor Arnold Ages, who teaches French literature at Waterloo University; Mervyn Stone, manager of program purchasing for the CBC English language network; and Allan Gould, a teacher at Ner Israel Yeshiva who is presently working on his doctorate in English at York University.

Professor Ages told the audience that it is an affront to ask Mordecai Richler or Philip Roth to present an "ADL version" of their Jewish characters. "Writers are not organization men representing any particular community," he said. "As long as we have Elie Wiesel who writes positively, we should celebrate."

The honest image of the Jew has been a rarity in literature and the media until recently, both Gould and Stone stated. When Shakespeare created Shylock in The Merchant of Venice, Jews had been out of England for 300 years, but he was depicted as a full-blooded character.

The Jew has become the hero of 20th century literature. According to Gould, he is the perfect symbol of loneliness, alienation and justice, the passwords for 20th century man.

"I do not feel that unflattering depiction of Jews causes anti-Semitism," Gould said. "Jews are hated because they are the acknowledged fathers of communism, psychiatry, the atomic age, labor unions, welfare, civil rights and because they possess the Midas

touch. The invincibility of the state of Israel also adds fuel to the fires of anti-Semitism."

Mervyn Stone warned that television not be underestimated as the most potent communication medium. He cited All in the Family as a most insidious series. "The producers say that

laughter is the panacea for wiping out prejudice, but we laugh for all the wrong reasons."

In referring to Bridget Loves Bernie, an updated version of Abie's Irish Rose, based on the marriage of a Jewish boy to an Irish Catholic girl, Stone suggested that someone do a series on

intermarriage between a Protestant and Roman Catholic in present-day Belfast, as a showcase for "brotherly love."

Both Gould and Ages pointed out that mediocre writers portray Jews positively and the good ones negatively.

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London leaders of UIA return from Israel visit

LONDON—

Leaders of the United Israel Appeal here will begin their blitz campaign April 8, fresh from a two-week study mission to Israel.

According to Ontario UIA Executive Director Yehuda Noy, the London group toured Israel from March 5 to March 19 and saw close up where the money they raise goes.

"For most of them, it was their first time in Israel," Noy said, "and it was fantastic for them. They got down to the Allenby Bridge to see the movement to Jordan, for example."

"They met and talked to Russian immigrants at an absorption centre in Ashdot and they were so moved they decided to make their pledges in Israel."

London UIA campaign chairman Dr. Paul Max was accompanied on the mission by members of his campaign cabinet, Alec Richmond, William Rotman, Jack Rothfield, Marvin Shore, Cecile Shore and Tom Wolf, co-chairman of the Ontario UIA planning committee.

According to Noy, Lon-

don's goal this year will be "to save a minimum of 10 Jewish families from the Soviet Union, absorbing them into Israel."

About 80 per cent of the funds needed for that goal is expected to be raised at a black tie dinner opening the week-long campaign at which the celebrated American-Jewish author Meyer Levin will be guest speaker.

Author of such works as Compulsion and The Old Bunch, Levin recently released his latest novel, The Settlers.

Gerald Klein, chairman of the canvassers' committee, will be in charge of a UIA day April 9, and the fol-

lowing day the London women will open their part of the campaign with a tea under the chairmanship of Jane Lerner.

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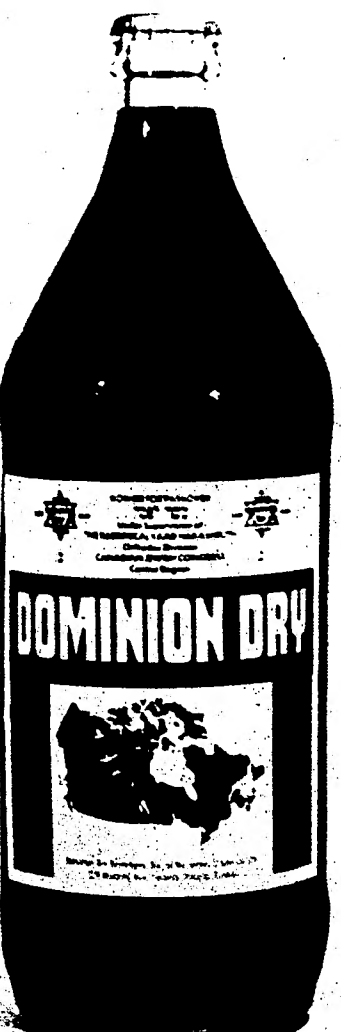
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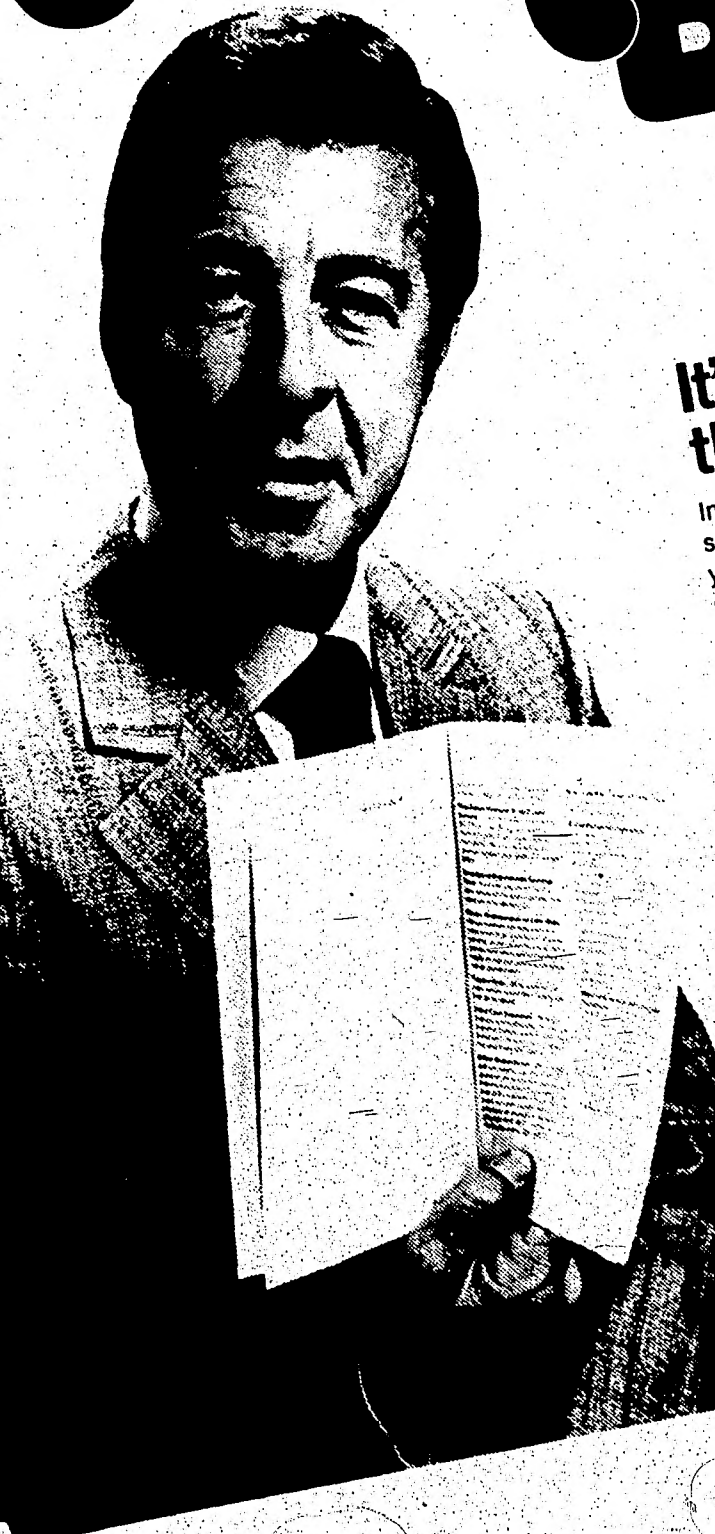
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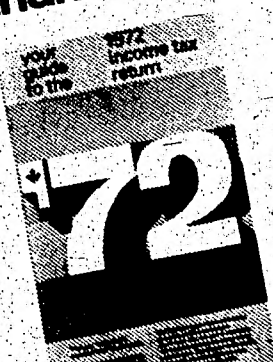


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Susan and Fran, two young Canadian-born girls now living in Israel, drew some of the largest crowds at Shalom-Israel at Yorkdale with their Israeli folk songs. Susan Devor (left) is the daughter of the late Toronto community leader John Devor, while Fran Avni's sister-in-law is the president of Montreal Hadassah. (CJN Photo by Gadi Hoz)



Ely Philips admires the colorful Israeli stamps.



Kids will be kids, and Colin Wilkie, a two-year-old visitor from Scotland, uses his uncle Sim to test the strength of a mustache. There was enough for youngsters to see.

650,000 persons pass through Israel exhibition at Yorkdale

By GARY LAFORET
CJN Staff Reporter
TORONTO—

Hundreds of thousands of Metro shoppers this week got a glimpse of what the state of Israel has been up to during its first 25 years. At Shalom-Israel at Yorkdale, since Thursday, March 22, the 110-store enclosed mall has played host to the exhibit which includes fashion shows, more than 20 display cases of Israeli goods, folk singing, books and films. Studies done in the past

by Yorkdale Shopping Centre have shown that approximately 650,000 people will have passed through Shalom-Israel at Yorkdale by the time it closes March 31, making it the best-attended Jewish exhibit in Canada since the Israel Pavilion at Expo 67.

While Israeli fashions and the folk songs of Canadian-born Susan Devor and Fran Avni drew the largest crowds, shoppers also stopped to inspect cases filled with everything from pizza

sauce to precious stones flown here from Israel by El Al. In keeping with the aim of the exhibit's organizers, Mrs. Sydney Wise and Stephen Berger, to promote the sale of Israeli goods, many of the cases contained items such as Aviv matzo meal, Dermapon soap and Unico peeled plum tomatoes which are available in Canada.

But in addition to the everyday and the practical, fine jewelry, china, coins, stamps, mosaics and wood

carvings were displayed at points throughout the mall. The North York Public Library and many stores in Yorkdale also carried displays or placards advertising Israel's 25th birthday. Intended to serve as the "launching pad" of this city's celebrations of Israel's 25th anniversary by the Canadian Zionist Federation and the other sponsoring organizations, anniversary placards and miniature Israeli flags were in evidence everywhere.

And, ironically, the flags seemed to be the item most in demand. "The main question we're asked is 'Where can we get these flags?'" said Helen Baltman, a volunteer at the exhibit's information desk. "These flags... Literally, we could have sold thousands of them," added Mrs. Nathan Silver, another volunteer. "The second question we're asked is 'Where can we get those things in the cases?'"

But the information desk was not the only one fielding questions from curious shoppers. Olga Fershaloff, an attractive ticketing agent manning the El Al booth, said she has been asked "all kinds of questions." "There's some very nasty people and then there's other

people who have good questions," she observed. One person who had a first-hand opportunity to assess the attitude of Toronto shoppers to Israeli goods was Sam Gandell of

Montreal, a trade agent. He manned a booth displaying a wide variety of Israeli goods from kitchenware to precision instruments and said they were getting "a tremendous reception."

"It's wonderful," he told The CJN, "some of these products are making a tremendous hit."

Air conditioners rather than Phantoms: professor

By NORMAN TOLLINSKY
TORONTO—

If power and wealth are intimately related to long winters and low temperatures as would appear, the ultimate answer to Israel's security may lie in air conditioners rather than Phantom jets.

Speaking of a process which he referred to as Levantization, Dr. Charles Liebman, chairman of the department of political science at Israel's Bar Ilan University, warned that sunny skies and perspiration represent a permanent danger to the state of Israel.

"The warm climate tends to operate against getting things done," said Professor Liebman. "The work ethic is gradually weakened, slackness sets in, and there arises a tendency toward compromise and indolence."

The theory, originally popularized by Montesquieu, a French philosopher of the 18th century, holds more truth than one might first suspect. That Israel with its relatively high standard of living is an exception among the states of warmer latitudes can be attributed to the fact that the cold blood of Central and Eastern Europe has not yet thawed under the Mediterranean sun.

Liebman, who is a specialist in urban politics and Jewish political behavior, emigrated from the United States to Israel in 1969. He holds post-graduate degrees from John Hopkins University and the University of Illinois.

He is currently representing the Israel immigration ministry on a tour of North America which brought him to Toronto last week where he addressed a small group of Jewish educators at the invitation of the Jewish Board of Education.

He argued that increased immigration from the North American Jewish community is needed to offset the trend toward Levantization.

Liebman denied that Levantization is a purely Sephardic phenomenon, and warned that the East European shtetl mentality of "sinking into oneself" is equally dangerous.

Another problem which he describes as a permanent danger to Israel is the question of Jewishness versus Israeliness.

"I don't want to exaggerate it but I also don't want to deny that there are Is-

raelis who scorn their Jewishness.

"The Israeli is the more glamorous figure so it doesn't surprise me that the Sabra should favor this identity over that of the impotent victim of the Holocaust."

"The blending of Israeli and Jew into one secular identity undermines the raison d'être of Israel as an instrument of the Jewish people."

He argued that continued interchange between Israel and the Diaspora would also

help to increase Jewish consciousness.

"The Soviet Jews," he said, "have done much to impress Israelis about what it means to be a committed, devoted Jew."

Criticizing the Jewish Defence League as an example of Jewish consciousness bordering on fanaticism, he argued that it is an abuse of religion and nationalism to deny that Arabs have a right to live in Israel.

The solution, he concluded, must lie somewhere between the two extremes.

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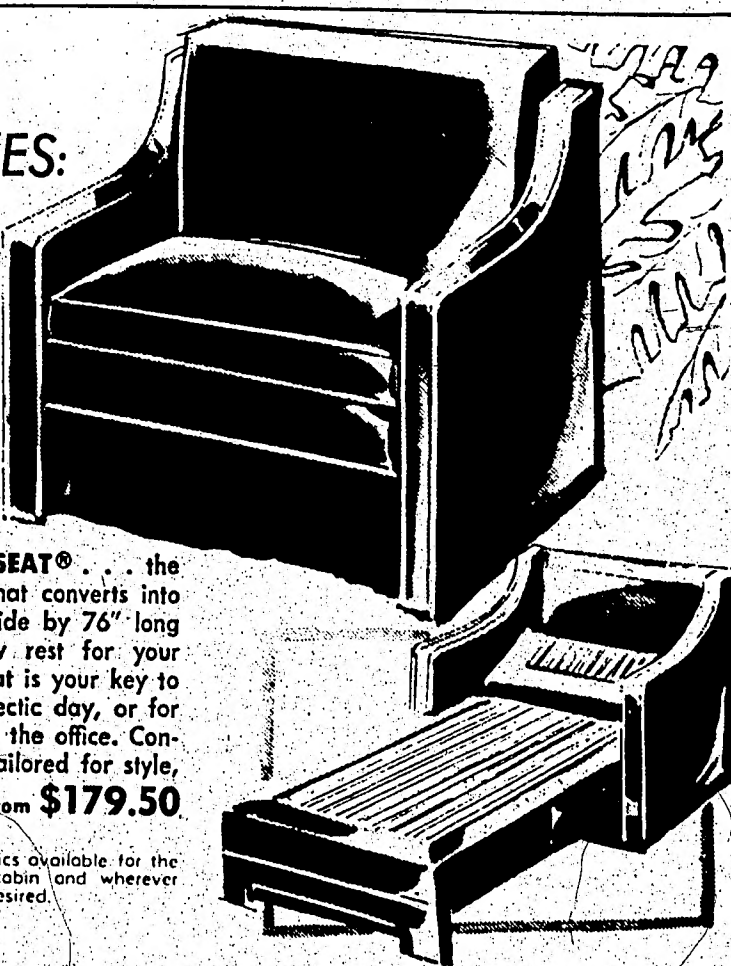
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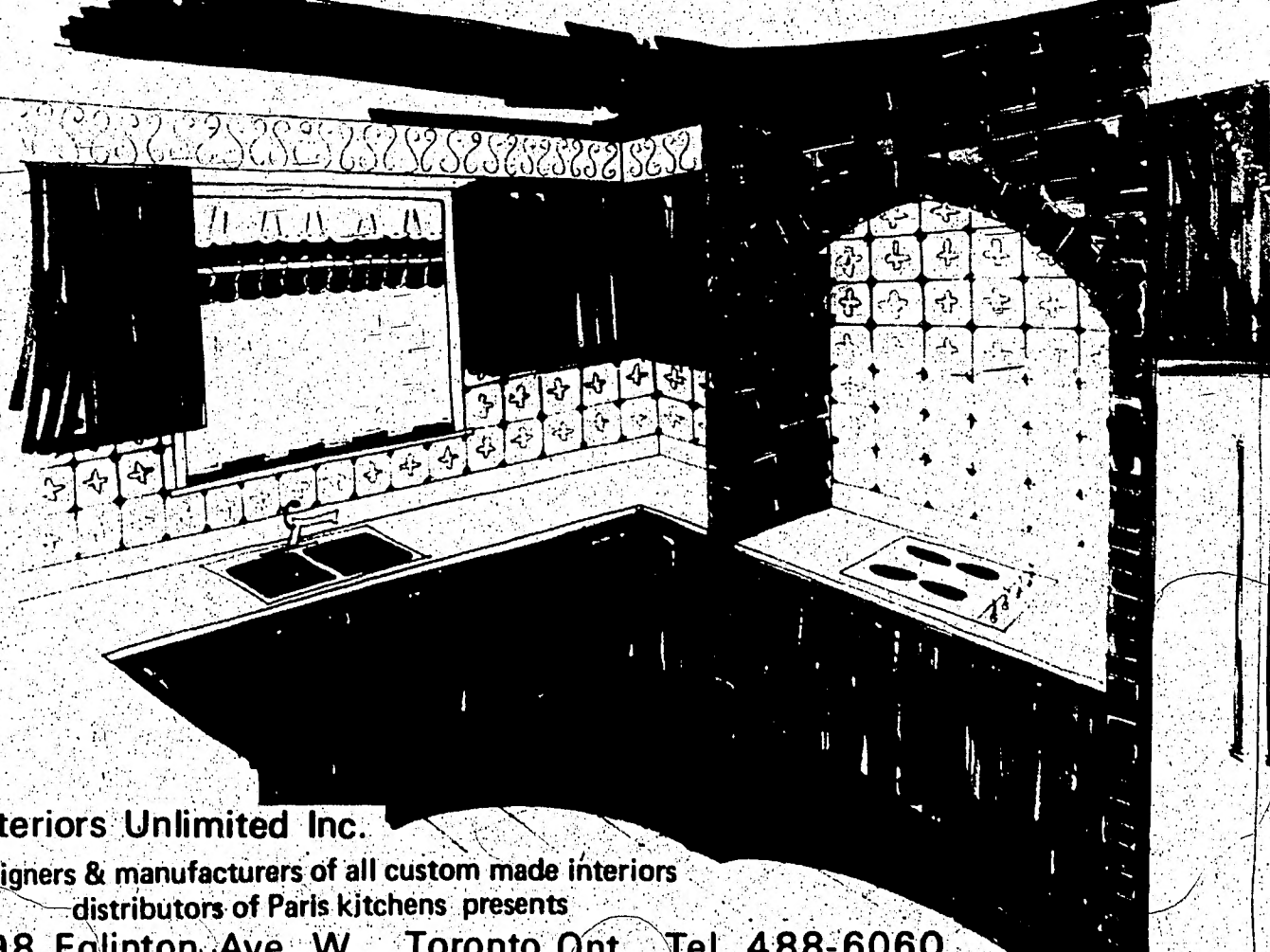
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Travel

Port city of Eilat is more than a physical entity

Eilat—this city, once Israel's furthestmost southern outpost until the Israel army in 1967 took Sharm-el-Sheikh some 150 miles further south, is not just a physical entity, but a state of mind.

For years Israelis moved

to it to escape the cities and to meet the challenge of developing a new place to live and a new way of life.

Sixteen thousand residents who live around the city centre which boasts a large plaza lined with small eateries, souvenir shops and

other stores to meet the population's needs, are joined by thousands of tourists annually who congregate mainly around the beach area where more than 13 hotels are located and more are under construction or planned.

When the 1967 war extended Israel's frontiers there were fears that Eilat would lose its tourist glamor to Sharm-el-Sheikh on the edge of the Sinai desert, which began to glitter under Israeli auspices.

However, Eilat has continued to expand and improve its tourist facilities. The new port has been pushed further south, away from the beach area. A man-made lagoon lined with palm trees is now ringed by Eilat's first-class hotels and more of these, as well as a complex of recreational and boating facilities, are planned.

Recently, an asphalt-surfaced, two-lane highway was completed between Eilat and Sharm-el-Sheikh. The road skirts the sea and the wide, sandy beaches hugging the green-blue waters are matched by the starkness of the mountains flowing into wadis and dried out river beds.

For the automobile traveler, Eilat is about five hours from Tel Aviv and Sharm-el-Sheikh another three and one-half hours drive.

When the planned international airport is built to accommodate transcontinental jets, tourists will be able to fly from European cities to Eilat with a few hours.

In anticipation of Eilat's resort development, there is being built near the lagoon a three-storey structure which will contain shops for tourists, cabanas and facilities for bathers. Approximately 1,000 new hotel rooms have been added, or twice what Eilat formerly had available.

Other scheduled improvements include an extension of the existing promenade and additional changing rooms, drinking fountains and washing facilities, restrooms and eating establishments.

The development company also is promoting an inter-

national yacht club to provide more yachting and sailing activities.

A unique attraction is a

tower off Coral Beach which is located about 80 metres offshore and available by a bridge. The tower is six metres deep and provides patrons with a panoramic view of the underwater life in the Red Sea.



Underwater sports is one of the many attractions of the port city of Eilat situated in the south of Israel. The city's tourist facilities continue to grow.

Peace and quiet features of Flamingo in Everglades

THE EVERGLADES—Flamingo, tiny host community and Visitors' Centre for Everglades National Park, has been described as "a million miles from Miami."

Actually, it is less than 100 miles distant, but a million miles different. There's one motel, one restaurant, one store and all the peace and quiet in the world. Birds and animals are close at hand. Visitors trekking from the motel to the dining room for supper often encounter small nocturnal animals also out for a stroll and something to eat.

Entrance to Everglades National Park is south of Miami at Homestead-Florida City, via State Road 27.

En route to Flamingo, visitors will pass entrances to many sightseeing areas in the park, such as Mahogany Hammock, Royal Palm Station and Gumbo Limbo Trail.

Sightseeing cruises to bird rookeries on Florida Bay board passengers at Flamingo marina. Here, too, fishermen may engage fishing guides, rent boats and motors for fishing in the dozens of rivers, streams and bays that drain the great Everglades. No fishing license is required to fish the park's salt waters—or indeed any of Florida's salt-water areas.

In that portion of the Everglades outside park boundaries, Seminole Indians

offer air boat rides and Everglades tours at their Miccosukee Indian Village at 40-mile Bend—where arrow-straight U.S. 41 makes its first bend 40 miles west of Miami. Airboats are extremely shallow-draft skiffs which skim along the surface of the water, powered by aircraft motors mounted high on the stern. The boats are pushed at high speeds by the propellers.

A "voyage" in the family car is possible on the Overseas Highway, the southernmost 100 miles of U.S. 1. This ribbon of roadway and bridges links the Florida Keys with each other and with the mainland. Panoramic seascapes of blue and green may be seen from the highway from the mid-Keys all the way to Key West.

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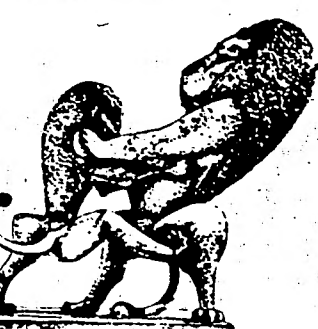
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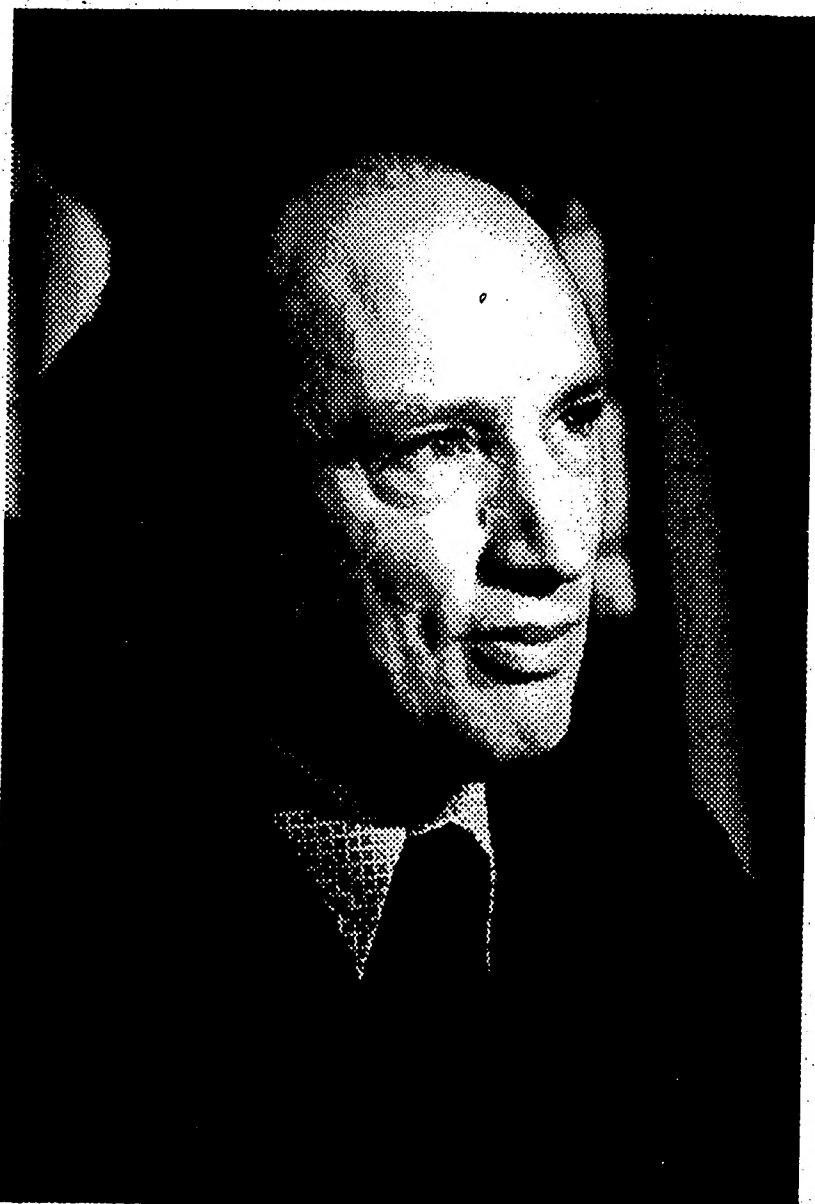
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Of particular interest to all Canadians



THE CANADIAN GOVERNMENT POLICY ON MULTICULTURALISM



The Rt. Hon. Pierre Elliott Trudeau

"... a policy of multiculturalism within a bilingual framework is basically the conscious support of individual freedom of choice. We are free to be ourselves. But this cannot be left to chance. It must be fostered and pursued actively. If freedom of choice is in danger for some ethnic groups, it is in danger for all. It is the policy of this government to eliminate any such danger and to 'safeguard' this freedom."

The Rt. Hon. Pierre Elliott Trudeau, Prime Minister.
House of Commons, October 8, 1971

"... this declaration by the government of the principle of preserving and enhancing the many cultural traditions which exist within our country will be most welcome. ... what we want is justice for all Canadians, and recognition of the cultural diversity of this country."

Hon. Robert L. Stanfield, Leader of the Opposition.
House of Commons, October 8, 1971

"... it is with a deep appreciation of both aspects of our Canadian cultural life, official bilingualism and multiculturalism, that my party warmly supports the principles set forth ... by the Prime Minister."

Mr. David E. Lewis, Leader of the New Democratic Party.
House of Commons, October 8, 1971

"... I am absolutely convinced that Canadians in general share the views expressed ... by the Prime Minister. We want in Canada a great country for all the people in Canada, for all the ethnic groups in our country."

Mr. Réal Caouette, Leader of the Social Credit Party.
House of Commons, October 8, 1971

Other aspects of Multiculturalism

1. Assistance in language training for immigrants.
2. Promoting the further development of the performing and visual arts.
3. Encouraging participation in conferences and seminars to discuss Multiculturalism.
4. Appeals to agencies at all government levels to provide support to ethno-cultural organizations.

PLEASE TURN to the next page to see how the Federal Government Grant Programme is being carried out.

The Federal Government's Multicultural Policy Objectives

Here are excerpts from the Canadian Government's Policy of Interest and Importance to all Canadians tabled by Rt. Hon. Pierre Elliott Trudeau, Prime Minister of Canada.

"The Federal Government accepts and endorses the multi-ethnic recommendations and the spirit engendered by the Report. It believes the time is long overdue for the people of Canada to become more aware of the rich traditions of the many cultures we have in Canada. Our citizens come from almost every country in the world and bring with them every major world religion and language. This cultural diversity endows all Canadians with a great variety of human experience. The Government regards this as a heritage to treasure and believes that Canada would be the poorer if we adopted programmes of assimilation forcing our citizens to forsake and forget the cultures they have brought to this country."

The Federal Government hopes that each and every Province will also respond positively to these multi-ethnic recommendations. Each Provincial Premier has received a letter from the Prime Minister outlining policies and programmes and asking for their co-operation.

... Central to the Government's philosophy is the belief that cultural diversity throughout the world is swiftly being eroded by the impact of industrial technology, mass communications and urbanization. Much attention has been given to the denaturing and depersonalization of man by mass society, mass-produced culture and entertainment and the ever-increasing development of large impersonal institutions.

One of man's basic needs is a sense of belonging and a good deal of contemporary social unrest, at all age levels, exists because this need has not been met. Ethnic groups are not the only way in which the need for belonging can be met, but they have been an important one in the development of Canadian Society. Vibrant ethnic groups can give Canadians of second, third and subsequent generations a feeling that they are connected with tradition and human experience in various parts of the world and different periods of time.

... Ethnic loyalties need not, and usually do not detract from wider loyalties of community and country. Canadian identity will not be undermined by multiculturalism. Indeed, the Government sincerely believes that cultural pluralism is the very essence of Canadian identity.

Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. We may have two official languages in this country, but we do not have two official cultures. A policy of multiculturalism must be a policy for all Canadians.

The Official Languages Act has designated English and French as the official languages of Canada for the purposes of all institutions of Parliament and the Government of Canada. This Act does not impinge upon the role of all languages as instruments of the many and various Canadian cultures. Nor, on the other hand, should the recognition of the cultural value of many languages,

weaken the position of Canada's two official languages. Their use by all citizens will continue to be promoted and encouraged.

1. The Government of Canada will support all of Canada's cultures and will seek, resources permitting, the development of those cultural groups which have demonstrated a desire to grow and contribute to Canada, and who can show a clear need of assistance. Government aid must proceed on the basis of aid to self-effort.

2. The Government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society.

The law can and will protect individuals from overt discrimination. But a sense of not belonging or a feeling of inferiority cannot be legislated out of existence. Programmes have been designed to foster confidence in one's individual cultural identity and in one's rightful place in Canadian life. Histories, films and

Royal Commission on Bilingualism and Biculturalism

In 1963, as Canada approached her 100th Anniversary of Confederation, the Federal Government appointed a Royal Commission on Bilingualism and Biculturalism with the express purpose of exploring new approaches toward greater Canadian unity. From the now famous Royal Commission Report, the Government of Canada has passed the Official Languages Act, enacted many other important pieces of legislation and also paid special attention to a series of recommendations laid down in Book IV of the Report referring directly to Canada's great multi-ethnic heritage.

museum exhibits will help achieve this objective.

3. The Government will promote creative encounters and interchange amongst all Canadian cultural groups in the interest of national unity.

Government aid to multi-cultural centres, to specific projects of ethnic groups, and to displays of the performing and visual arts as well, will promote cultural exchange. The Government has made it very clear that it does not plan in aiding

individual groups, to cut themselves off from the rest of society. The programmes are designed to encourage cultural groups to share their heritage with all other Canadians and with other countries, to make them aware of our cultural diversity.

4. The Government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society.

Hon. S. Haidasz Appointed Minister of State Responsible for Multiculturalism

On November 27, 1972, the Prime Minister, The Rt. Hon. Pierre Elliott Trudeau announced the appointment of Dr. Stanley Haidasz, M.P., Toronto-Parkdale, as Minister of State, Responsible for Multiculturalism. Dr. Haidasz has long been active in ethno-cultural matters; his parliamentary activities clearly illustrate his concern for the rights and welfare of minority cultural groups and the problems of immigrants.

First elected to Parliament in 1957, Dr. Haidasz has served on a number of parliamentary, standing and special committees, and has as well been a member of many official delegations representing Canada at international conferences.

His experience in parliament has been varied. Twice appointed Parliamentary Secretary to the Minister of National Health and Welfare, he also served as Parliamentary Secretary to the Secretary of State for External Affairs, the Minister of Indian Affairs and Northern Development and the Minister of Consumer and Corporate Affairs.

Fluent in English, French and Polish, Dr. Haidasz received his Bachelor and Licentiate degrees in Philosophy from the University of Ottawa and his M.D. degree from Toronto.

As a physician Dr. Haidasz has combined his training in medicine with his experience in Parliament to work

for improved health and welfare measures.

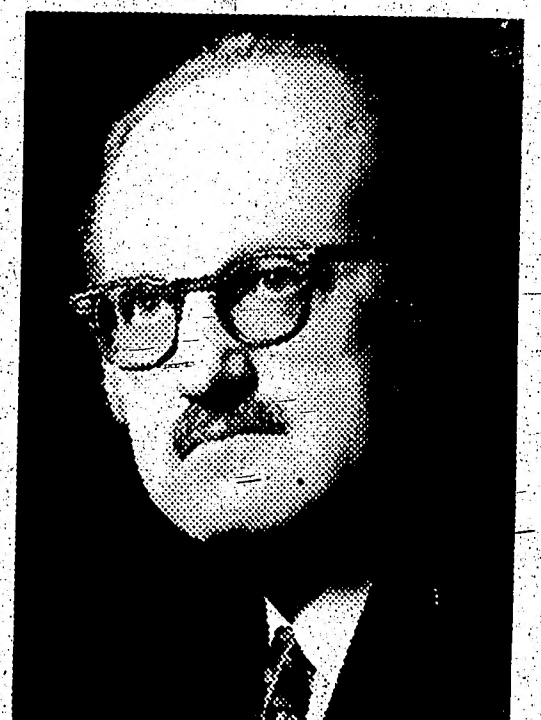
His lifelong involvement in affairs of the ethnic community has brought him much recognition, including appointment as an Honorary Member of the Ontario Ethnic Press Association.

The Government's Multicultural Policy is designed to encourage tolerance, respect and mutual appreciation among people of all cultural derivations. The Policy rejects uniformity as a desirable social goal because of the intolerance and mediocrity which would result.

Increasingly the various peoples of the world are being brought into closer contact with one another, and if the world is to avoid many of the shameful errors of the past, people must learn to seek out what is good, unique, and worth preserving and encourage it in others.

The Government of Canada believes that the most fitting place for such a policy of mutual respect and understanding to begin is here in Canada so that people everywhere may see that Canada's urgings are made on the basis of example rather than precept.

As Minister of State Responsible for Multiculturalism, Dr. Haidasz has already set in motion a number of programmes intended to deepen the involvement of all ethno-cultural groups in the mainstream of Canadian life.



Certainly one of the most popular Multicultural programmes to date is that involving grants to ethnocultural groups to assist them in carrying out cultural projects initiated and administered by their members. Some of these and other programmes now in progress as part of the Government's Multiculturalism Policy are described in this Special Supplement. New Programmes will continue to be developed and existing ones expanded as their usefulness, or interest in them, warrants.

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The Hon. Stanley Haidasz, Minister of State Responsible for Multiculturalism, consults regularly with ethno-cultural associations from coast to coast in Canada. Members of a delegation from The Ukrainian-Canadian Federation of Professional and Business Men met with the Minister in Ottawa in February, 1973. (L. to R. above) Mr. Stanley Frolick, Q.C., Toronto, Prof. Walter S. Tarnopolsky, York University, Toronto, Mr. Andrew Gregorovich and Prof. M. R. Lupul, University of Alberta, Edmonton.

Other aspects of Canadian Government funding to maintain and establish its multicultural policy

The National Film Board

In the past, many films produced by the Board, in languages other than English and French, have been distributed abroad. Now these films are being made available in Canada itself. The Board has carried out a survey in order to determine what types of films ethnic groups would like to have in their ancestral language. The Board has also expanded its film production to inform Canadians about one another and is now producing new films in both English and French on the contribution and problems of many ethnic groups.

National Museum of Man

The National Museum of Man is:

1. Purchasing artifacts representing Canada's ethno-cultural diversity.
2. Conducting research on the



Canadian Houses of Parliament, Ottawa, Canada

Language and Culture

The aim of the Cultural Development Research Programme is to produce much-needed data on the precise relationship of language to cultural development and the extent and nature of language retention by individual ethnic groups. It is looking into educational institutions, language programmes, the press, radio and TV, to determine their potential role in language retention and cultural development. The Canadian Radio-Television Commission will also study how Radio and TV can contribute towards this aim.

The overall aim of the study is to provide a factual basis from which the Government can initiate a policy on non-official languages. A report is expected this year.

information to new immigrants and elderly people, amongst others, as well as helping to keep alive Canada's multiculturalism has already been recognized. This study will provide the substantive basis for development of Government policy towards the Ethnic Press.

Ethnic Histories

The Citizenship Branch of the Department of State will commission approximately 20 histories of ethnic groups in Canada. These will be based on careful, scholarly research and writing, specifically directed to the background, culture, contributions and problems of these groups. This programme offers visible, effective and valuable recognition of multiculturalism in Canada. Seventeen histories have now been commissioned, and the remainder will be commissioned shortly. Once the scholarly histories have been completed and published, popularized versions will be prepared for widespread public use.

Canadian Ethnic Studies

The need exists for systematic and continuous study of Canada's multi-ethnic society. The Citizenship Branch has just completed a detailed study of the problems associated with research, publishing, and teaching in the area of Canadian ethnic studies.

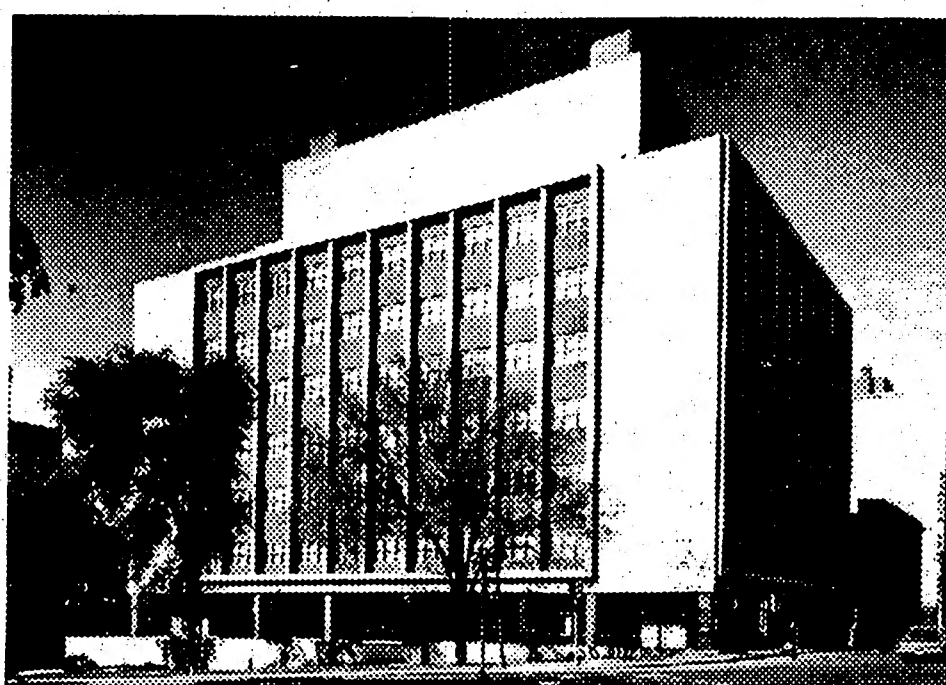
The recommendations of the study, once implemented, should help to solve some of the problems associated with the lack of co-ordination in research, little available published material, and lack of courses related to Canada's ethnic diversity at all levels of the educational system.

Textbooks

The Royal Commission found very few textbooks available for non-official language teaching. In discussion with the provinces, it has been learned that there exists an urgent need for third language teaching-aids. This year, several grants were awarded to assist in the production of textbooks for six different cultural groups. Plans are under way to further develop this programme and eventually to incorporate it into an overall programme of assistance to the maintenance of non-official languages.

The Ethnic Press

A study of the Ethnic Press is now underway. The important role it plays in bringing essential



National Gallery of Canada, Ottawa

folk arts and music of various ethnic communities in Canada. 3. Initiating museum extension and educational projects designed to reach the public at large.

Multicultural Centre Grants

A Multicultural Centre is a place where people of all cultural backgrounds can meet each other and share their heritages. Multicultural centres provide space and facilities for groups to carry out co-ordinated programmes such as theatre, arts and crafts, referral services, discussion groups, music and dance instruction, performances, displays and social gatherings.

The Multicultural Grant Programme makes grants available to groups who have or are trying to organize a Multicultural Centre to serve the majority of ethnic groups in the community concerned. Groups are assisted in their feasibility studies, preparation of suitable plans and eventually the ongoing operation of the centre.

Public Archives

Since the history of immigration

stitute significant documents of Canadian history.

How this Programme is being Co-ordinated

An Inter-Agency Co-ordinating Committee has been established to co-ordinate the activities of various departments and federal cultural agencies. It will undertake a continuing review of federal government policies and programmes to ensure that they reflect the cultural groups in our society.

National Library

The supply in public libraries of books written in non-official lan-

guages is well below demand. A multicultural language and literature centre at the National Library is now being established. This Centre will deposit books in local libraries in languages other than English and French.

Canadian Consultative Council on Multiculturalism

The Council will consist of appointed members who, while serving in their personal capacities, have contacts with their communities and are familiar with ethno-cultural organizations and their problems.

The Council will operate both on a national and regional basis and will meet at least once a year in Ottawa.



National Library and Public Archives, Ottawa

For further information on Canada's Multicultural Programme:

EDMONTON, Alberta
Room 428, Sir Alexander
McKenzie Bldg., 9828 104 Ave.
Telephone: (403) 425-6730

HALIFAX, Nova Scotia
6th Floor, Ralston Bldg.
1557 Hollis
Telephone: (902) 426-2118

HAMILTON, Ontario
150 Main W., Suite 504
Telephone: (416) 523-2355

LONDON, Ontario
395 Dundas Street
Postian Bldg., 2nd Floor
Telephone: (409) 679-4335

MONCTON, New Brunswick
1222 Main St., 4th Floor
Terminal Plaza Bldg.
Telephone: (506) 858-2028

MONTREAL, Québec
Pièce 2101
1080 cote du Beaver Hall
Telephone: (514) 283-5689

NORANDA, Québec
243 rue Murdoch
C.P. 395, pièce 3
Telephone: (819) 762-4512

OTTAWA, Ontario
130 Slater, pièce 1129
Telephone: (613) 996-5977

STE-FOY, Québec
1141 Route de l'Eglise
5e étage
Telephone: (418) 694-3831

REGINA, Saskatchewan
10th Floor, 1867 Hamilton
Telephone: (306) 525-6155

SHERBROOKE, Québec
Pièce 500, Ed. Royal Trust
25 rue Wellington nord
Telephone: (819) 565-4772

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Duckworth Street
Telephone: (709) 722-6181

SUDBURY, Ontario
Room 346, 19 Lisgar S.
Telephone: (705) 673-1121

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33 Court S., P.O. Box P
Telephone: (807) 345-1451

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Room 313
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269 Main Street
Telephone: (204) 985-3601

Advertisement

The Canadian Government's Multicultural Philosophy goes into action from coast to coast

Some Grants Already Announced to a Wide and Interesting Variety of Canadian Ethno-cultural Groups

Maritimes

To The Daughters of Mary Lebanese-Syrian Society, Sydney, N.S.—to help finance the teaching of Lebanese cooking, dancing and the language of their forefathers, to Canadian women and children of Lebanese Syrian backgrounds.

To The Cape Breton Industrial Area Multicultural Organization to help finance the holding of a seminar on multiculturalism in order to identify the needs of the various cultural groups in the area.

Cape Breton's Cultural Diversity—A group of 15 students, members of the Ethnic Youth on the Island organization, toured Cape Breton Island giving concerts, holding dance workshops and setting up displays of handicrafts and costumes to publicize the island's cultural diversity. A multiculturalism grant helped to finance their project.

Sydney, Nova Scotia—Gaelic Society Receives Federal Grant—A multiculturalism grant to the Gaelic Society of Cape Breton helped finance a series of seminars and workshops which culminated in a Folk Arts and Crafts Festival.

To The Black Historical and Dramatic Club of Moncton, N.B. to help cover the cost of visiting lecturers speaking on the history of the Blacks in Canada. The objectives of the Club are to promote higher education and create an awareness of historical and cultural contributions of Canadians of Black African cultural origin to the multicultural society.



New Denmark, New Brunswick—Danish Canadians Celebrate Centennial—One hundred years ago in June the first Danish settlers landed in New Denmark, New Brunswick. The New Denmark Centennial Committee received a grant to help finance the celebrations.

Quebec

Imaginative Program Encourages Friendships between Canadians



and Immigrants—For the past twenty-five years a Montreal organization l'Accord has promoted integration into the French-speaking community as well as friendship between Canadians and immigrants in the city. The organization has recently received a grant to help finance its varied program of activities.

Young People to Learn Polish and French Canadian Folk Dancing and Music—Children and youth of both Polish and French-Canadian

ing newly arrived Sephardic Jewish, French-speaking, immigrants to integrate into Canadian society.

Roumanian Musical Spectacle—The Orthodox Roumanian Church in Montreal which has been in existence for 58 years, provided a spectacle of choral singing and folk-dancing, designed to popularize certain traditions of the Roumanian culture. A grant helped to finance the instruction of choral and folk dance groups participating in the spectacle.



backgrounds are to have an opportunity to learn about each others' cultures through a program of folk-dancing and folk singing instruction being conducted by the Polish-Canadian Dancing and Singing Group, Podhale. A multiculturalism grant is helping to cover the cost of instructors.

Club Portugal de Montreal Provides Instruction in Portuguese Folklore—A grant has been awarded to the organization to help finance this year's program of instruction in Portuguese folklore.

Course in Armenian History, Literature and Culture—Starting in Sept. 1972, and continuing until April, 1973, the Tekeyan Armenian Cultural Association is offering a course in Armenian history, literature and culture for its adult members and for other interested Canadians in the Montreal area. A multiculturalism grant helps pay instructors' salaries for this Armenianology Project.

Estonian Cultural Program Gets a Boost—The Montreal Estonian Society, which keeps alive and promotes an interest in the Estonian heritage through its youth choir, folk dancing and modern gymnast programs, has received a grant towards the financing of this year's programs.

Sephardic Jewish Organization Receives Multiculturalism Grant—A Multiculturalism grant has been awarded to the Association Sepharade Francophone to pay the salaries of its social animators concerned with help-

Ukrainian Art Exhibit—The Society of Artists of Quebec has received a grant to help finance the presentation of an exhibition of the works of Ukrainian-Canadian artists.

To The Canada Korea Cultural Foundation, Montreal, towards the salary of an animator for this voluntary organization, engaged for the past 3½ years in strengthening citizenship participation in the community and in sharing the Korean culture with other Canadians through programmes of Korean artistic events.

To "La Fraternité Canadienne de Québec Inc", Quebec City, to help cover the cost of orientation courses designed to help new Canadians in the Quebec region integrate into their communities.

To The Union Church of Montreal to help finance a series of special events to mark their 65th anniversary. Activities include special speakers on the Black culture in Canada, an art exhibit, a seminar on youth, and evaluation workshops.

To "Arc-en-Ciel" of Sherbrooke, Quebec to assist this voluntary organization, established a year ago, in its efforts to integrate new-Canadians into their communities.

To "Le Centre Social d'Aide aux Immigrants", Montreal, to assist them in their work of welcoming to Canada new arrivals of various cultural backgrounds and providing them with regular cultural and artistic activities.

To The "Centro-Italo-Canades Giovanni Caboto", Montreal, to help pay the salaries of four animators to provide for the residents of southwest Montreal, programmes of music, art, drama, handicrafts, singing, culinary art, needlecraft and plastic arts, and other services.

Culture and History of Crete Comes Alive for Montreal Youngsters—The Cretan's Association of Montreal has prepared an audio-visual program on the culture and history of Crete for presentation in schools and other institutions during the school year. A grant is helping to finance this program.



Greek Folk Dance Instruction for Children and Adults—The Hellenic Federation of Parents and Guardians of Greater Montreal is offering a course in Greek folk-dancing for children and adults of Greek origin with the object of forming a permanent folkloric song and dance troupe. The federation has received a multiculturalism grant to pay the salary of a part-time folk dance instructor.

Music, Songs and Dances of Italy—Montrealers will have an opportunity of learning more about their fellow Canadians of Italian origin through a program of music, song, dance, films and lectures being offered by the Gruppo Folkloristico Friulano of Montreal. A multiculturalism grant is helping to finance this program.

To The Szechenyi Society Inc. of Montreal to help pay the salaries of teachers of folk arts working with young people with the object of preserving and developing the Hungarian culture within the Canadian context.

To The B'Nai Brith Women's Council of Montreal, to defray the cost of printing in large print, 500 books in the Yiddish language, for use of the Mobile Library for the Partially Sighted.

To U.N.I.F.Y. Canada Committee (Understanding National Identity among Franco-Ukrainian Youth) a federation of the Canadian Ukrainian Youth Association and Les Sortilèges, a folkloric group from Montreal. The grant helped to cover expenses of a concert tour of Canada undertaken by 90 student members of these organizations. Concerts were given in Montreal, Toronto, St. Boniface, Winnipeg, Yorkton, Prince Albert, Saskatoon, Cold Lake Army Base, St. Paul, Edmonton and Calgary.

Ontario

Ukrainian-Canadian Folk Songs to be Published—The Ukrainian Canadian Committee, Toronto, has received a grant towards the publishing of a book of Ukrainian-Canadian folk songs. A team of 150 selected workers and volunteers have been engaged to research folk songs from one end of the country to the other. These will include nursery rhymes, springtime, harvest, wedding and other festival songs. The book will be published in Ukrainian with an English translation.

Polish Student Theatre, Arabeska, Receives Grant—As one of its first projects, the newly-formed Toronto Polish Student Theatre, Arabeska, presented two short plays. A multiculturalism grant helped cover expenses.

Festival Can-Uk (A Canadian Ukrainian Dance Festival)—The Ukrainian National Federation of Canada sponsored the holding of Festival Can-Uk, a choir and dance competition, featuring local and na-

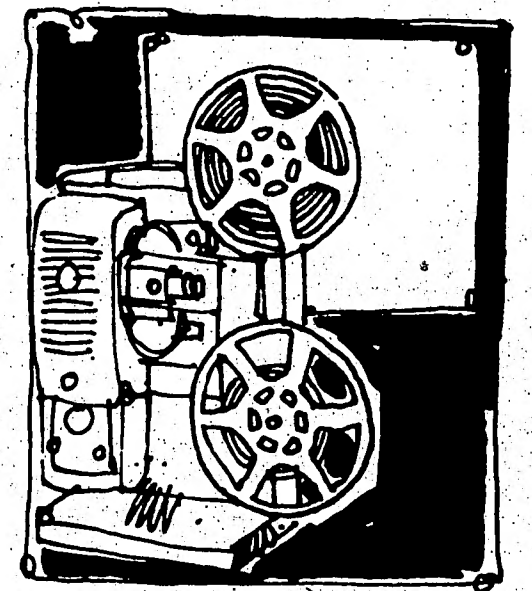
tional youth groups, from five provinces. The organization received a grant to help cover travel expenses of participants and judges, for salaries and other organizational expenses. At the festival, one choir and one dance group were selected to represent the federation at the Ukrainian-Canadian Choir and Dance Competition to be held in 1973.

Maltese 50th Anniversary Festival—The Maltese Canadian Society celebrated the 50th anniversary of their founding this year. They received a grant to help finance a festival marking the event, held in October. There were arts and crafts exhibits by local Maltese craftsmen, a pageant, and a carnival parade. A collection of Maltese books were also donated to the National Library and to the Central Library in Toronto.

Y.W.C.A. Program for Immigrants—The Young Women's Christian Association of Toronto has received a grant to assist them in their program of sending volunteers to immigrant women living in isolation in their communities, and developing a training program for volunteers and a big sister program.

Korean Cultural Festival—A festival of Korean culture, featuring modern and classical Korean music, dancing and theatre was held at the Ryerson Institute with the help of a grant.

Greenfield International Folk Festival—The Arab Folklore Group of Downsview has received a grant to help finance the holding of a Greenfield International Folk Festival in Toronto's Varsity Arena.



University of Ottawa Slavic Club Plans Film Week and Slavic Art Exhibition—The Slavic Club of the University of Ottawa planned a series of Polish, Ukrainian and Russian film weeks, during the current season, which will terminate with a week of other East-European films, including Hungarian and Czechoslovakian. This will be followed by an exhibition of works of art by Slavic artists in Canada and a play to be produced by students from the University of Ottawa and Carleton University. A grant has been awarded to the club to help finance these projects.

Help for Moroccan Jewish Immigrants—The Jewish Immigrant Aid Services (Central Region) which for the past 52 years has been helping Jewish newcomers to Canada adjust to their new environment, has received a multiculturalism grant.

Assistance for Greek Newcomers to Canada—The Greek Day Care Committee, which is devoted to helping immigrants adapt to their new environment, has received a multiculturalism grant to enable them to carry out their summer orientation program for immigrant children.

GRANTS ALREADY ANNOUNCED (continued from page 2)

To "Internats" of Hamilton, Ontario to help cover the cost of financing two, one-week camping periods for families of various cultural groups in the Hamilton area. "Internats" is a voluntary organization formed three years ago to help recent arrivals to Hamilton from the West Indies to adjust more easily to Canadian life.

To The Estonian Central Archives in Canada, Toronto to help finance the organization and cataloguing of thousands of items of historic and scientific interest on the social and cultural life of Estonians in Canada.

To The Polish-Canadian Research Institute, Toronto to assist in their work of assembling and registering documents and materials on the history of the Polish cultural groups in Canada and on the social and cultural aspects of their integration into Canadian life, and to organize lectures and seminars.

To The Canadian Estonian Historical Commission, Toronto to help cover the cost of translating into English a 500-page book on the history of Canadians of Estonian origin since 1898.

To The Santa Cecilia Chorus, Toronto, to help finance the recording of a selection of folk songs sung by the Chorus in English, French, Italian and other languages, intended for distribution to radio stations.



To The Indo-Trinidad Cultural Society of Canada, Toronto, to help cover expenses involved in its programme of socio-cultural activities designed to promote a knowledge and understanding of the Indo-Canadian cultural heritage.

To The Inter-Agency Council for Services to Immigrants and Migrants, Toronto, to assist them in financing telephone interpreters and interpreter-escort services for Chinese, Portuguese, Greeks and Italians living in the heart of Toronto.

To The India-Canada Association of Ottawa to help cover expenses involved in the production of 10 programmes on the "Culture of India" for presentation in Ottawa Hull Uni-



versities, community colleges and high schools, and 12 half-hour TV programmes on the people of Indian origin in Canada.

To The Croatian Peasant Society, Toronto Branch to help finance a series of concerts to be given by "Croatia" a combined dance and choir ensemble, for presentation in many cities and towns throughout Canada.

To a Chinese Instrumental Music Group of the University of Toronto for the production of a series of concerts and the holding of workshops in schools and institutions for the purpose of introducing Chinese music to Canadians. The group is under the direction of a music student in the Royal Conservatory of Music, and most of its 40 members are students.

To The Canadian Polish Congress, Kitchener, to help cover the cost of binding some 2,500 of their books.



To The Canadian Black Studies Resources Centre, University of Western Ontario, London, Ontario, to enable them to carry out research in libraries in Canada and the U.S., conduct interviews for audio-visual programming and develop a slide collection of all Black communities in Canada.

To The Native Resource Centre of the Cross-Cultural Centre at the University of Western Ontario, London, for the collection and development of information on the history and culture of native people in the London region for inclusion in the Cross-Cultural Centre of the University. The latter is a multi-media, computer-assisted operation, designed to acquaint Canadians with the cultures and problems of the Third World.

To The International Services of London, Inc., London. The aims of this organization are to assist immigrants of all cultures in their adjustment to Canadian life, and to promote understanding between Canadians and foreign students.

To The Latvian Relief Society of Canada, Toronto, to help finance the holding, in May, 1973, of a Canadian American Youth Congress where young people of Canada and the U.S. will participate in such cultural activities as folk dancing, instrumental and vocal music.

To The Polish Alliance of Canada, Branch 20, Windsor, Ontario, to help cover teachers' salaries for the re-established Polish Young Peoples Singing and Dance Ensemble. The group, consisting of 40 performers, is planning a series of about 8 concerts across the province.

Manitoba

Ukrainian-Canadian Committee to Translate Ukrainian Folklore—The Women's Branch of the Ukrainian Canadian Committee of Winnipeg has received a grant to supply schools and public libraries with translations of 28 Ukrainian fairy tales.

To The Jewish Historical Society of Western Canada, Winnipeg, towards the setting up of a multi-media exhibition on the "History of the Jews in Western Canada," created and exhibited in co-operation with the Manitoba Museum of Man and Nature in Winnipeg.

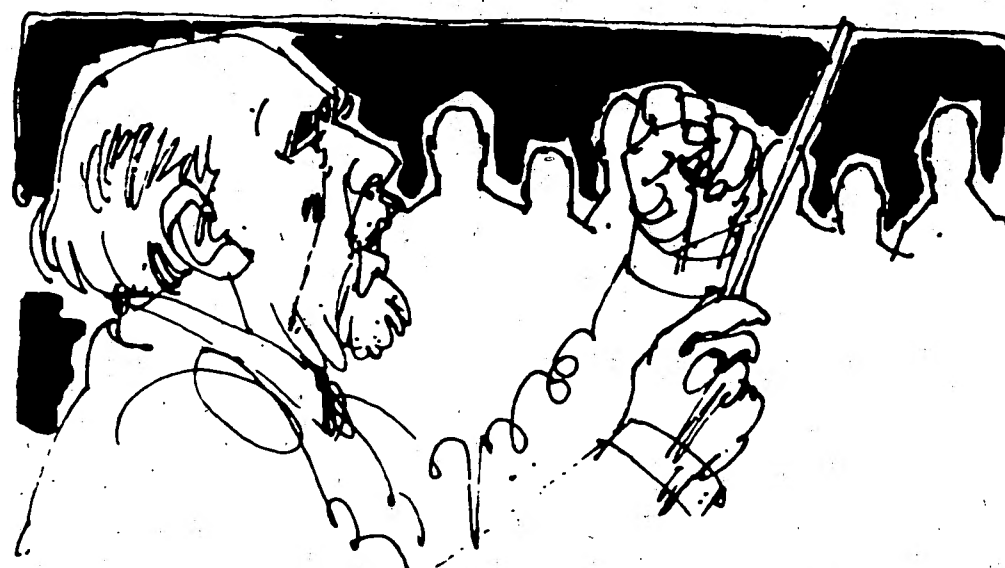
To The Portuguese Association of Manitoba in Winnipeg, to help them finance orientation programmes to assist Portuguese immigrants in adapting to their new environment, and to provide an Information and Referral Centre.

Saskatchewan

Folk Arts Council Sponsoring Folk Art Workshop—The Saskatoon Folk Arts Council which represents the majority of ethno-cultural groups in the Saskatoon area is sponsoring a tra-

ditional arts workshop for its member groups. A grant will help cover the costs of travel, salaries and accommodation for the resource people being brought in for the project.

Educational Program on Multiculturalism organized by the Ukrainian Self-Reliance League of Canada—The Ukrainian Self-Reliance League of Canada, Saskatoon, in existence for 45 years and with a membership of six component organizations, has received a grant to help finance an educational program on multiculturalism.



Alberta

Edmonton's Hungarian Dance Bouquet to Go on Tour—The dance troupe, the Hungarian Dance Bouquet is giving a series of Hungarian folk dance performances this year at a number of Alberta centres. A multiculturalism grant will help defray some of their expenses.

Ukrainian C.W.L. of Edmonton to Offer Courses in Ukrainian Folk Art and Handicraft—The Ukrainian Catholic Women's League of Edmonton, a group dedicated to preserving Ukrainian folk arts and handicrafts, will receive a grant to set up courses in Ukrainian embroidery, Easter egg decoration and ceramics.

To The Filipino Canadian Society of Southern Alberta, Calgary, towards the formation of a Filipino Canadian Cultural Group which will provide a programme of Filipino folk dances, music and other artistic entertainment in various Alberta communities.

To The Danish Canadian Club of Central Alberta, Red Deer, Alta., to provide the salary and travel expenses of a folk dance teacher to come to Red Deer and teach club members Danish folk dancing.

To The United Roumanian Fraternal Community of Freedom, Edmonton to help with the expansion of facilities for folk dance, cooking and Roumanian handicraft classes, and to enable greater participation in competitions and displays, performances and exhibitions with other cultural groups.

To The Szechenyi Society In. (Hungarian Educational Committee) to help finance the holding of a



general meeting in Toronto to coordinate the various aspects of the Hungarian Tripartite Project which is concerned with the writing and publishing of a Canadian Hungarian Textbook on history and geography, providing assistance to Hungarian-Canadian authors, writers and poets in publishing their works and to the Hungarian Readers' Service, which provides book reviews in English and French on works written in Hungarian.

British Columbia

Japanese Music Group to Travel Province—With a multicultural grant for travel expenses, the music group of the Japanese Canadian Citizens' Association will give a number of concert performances in British Columbia. The music will range from folk to classical.

Doukhobor Cultural Research—A grant was awarded to the Doukhobor Cultural Research Project. By copying old photographs, video-taping Doukhobor festivals and ceremonies and recording transcriptions of reminiscences of pioneer immigrants to Canada, its organizers hope to share the Doukhobor cultural heritage with other Canadians.

affairs of Chinese-speaking and Canadian-born Chinese, by means of leadership programmes.

To The Russian Community Centre of Vancouver to help cover expenses in connection with Balalaika orchestra and Russian choir practices, and to help finance folk-dancing classes for children.

Latvian Song Festival of British Columbia Receives Grant—A multiculturalism grant was recently awarded to the Latvian Song Festival Society of British Columbia to help cover the cost of staging the folk art portion of its Festival held in Vancouver.



East Indian Culture to be Promoted—The Khalsa Diwan Information Centre which looks out for the interests of the East Indian community in Canada last May presented in Vancouver a Sikh cultural variety program which toured other centres in the province the latter half of the month. It included traditional folk dances, classical music and an oral presentation. A multiculturalism grant helped to finance this project.

Hungarian Folk Dance Group to Participate in 1973 Valley Festivals—The Okanagan Hungarian Society of Kelowna, British Columbia, has received a grant for travelling expenses to enable it to enter song and dance groups in next year's Valley Festivals and other inter-cultural events.

MINISTER OF STATE



MINISTRE D'ÉTAT

On November 27th, 1972 the Prime Minister, The Rt. Hon. Pierre Elliott Trudeau, invited me to become a member of his Cabinet as Minister of State responsible for implementing and promoting the Canadian Government's Multicultural Policy.

A great honour for me, this invitation provided a unique opportunity to work towards bringing about the kind of Canada in which each of us is free to be Canadian without having to abandon our identity as members of our particular cultural groups.

We, in the Government of Canada, believe that assistance and encouragement to ethnic cultures helps to conserve the human community. Multiculturalism represents, as the Prime Minister would say, "the triumph of reason over passion."

I welcome advice and suggestions concerning policy and programmes. If you have a suggestion which you think should be considered in the development of the Government's Multicultural activities, please feel welcome to write to me. I shall value and appreciate receiving your views.

Stanley Haidasz

Stanley Haidasz
Minister of State
Responsible for Multiculturalism

FOR ADDITIONAL COPIES

Extra copies of this special section entitled "The Canadian Government Policy on Multiculturalism" may be obtained on request by writing to: The Minister of State Responsible for Multiculturalism, 130 Slater Street, Ottawa, Ontario.



Minister of State
Responsible for
Multiculturalism

Praise role of landsmanshaften and societies

Givens and organizations to be honored at dinner

TORONTO—

When Jews left their shtetl in the early years of this century to come to Toronto, a city of staunch British Protestants, it was the landsmanshaften and societies that provided them with a spiritual home.

"At first they were a place of assembly and later a place of worship," says Phillip G. Givens, MPP for York-Forest Hill. "But they were more than that."

"The dynamism of Jewish life emanated from the societies. They were two generations ahead of their time with a health insurance plan. They had their own credit unions. They were the place that people went for solace and comfort."

"The cohesion of the village was a Yiddish defence in facing the rest of the world."

Givens will be the principal speaker at a UJA-ISF dinner honoring the landsmanshaften and societies for their support of the annual campaign. The dinner will be held in the New Murray House on Sunday, May 6. It will serve also as a tribute to Givens for his service to the UJA.

Givens' memory of the societies stretches back to when he was a small boy and with his father, a pants operator who made \$3 to \$4 a week, he went to a box supper gathering.

"For one reason or another, my father chose not to join the landsmanshaften but as a young lawyer I became legal advisor of both Radomer and the Pride of Israel. I was not far removed from the shtetl concepts—the unity of Jews, the reading of Jewish books, speaking Yiddish."

As a young man, Givens was anxious to visit his father's shtetl to answer for himself why he had come to Canada. "He was a fine, simple, sensitive man—not an aggressive man seeking his fortune. His one passion was to see his son educated. I wanted to see my origins, to close the circle."

When Givens was mayor of Toronto, he was invited to visit Poland for the celebration of the millennium of the country in 1965. As a guest of the foreign office, he was formally received by the mayors of Warsaw, Cracow, Budapest, Vienna and Prague during a four-country tour.

But he also went to Auschwitz, to the Warsaw ghetto and, most important of all, to Belzece, his father's village in the province of Lublin.

In a black limousine, as a guest of the state, the mayor of Toronto returned to his shtetl. "It brought me peace of mind for the rest of my life," he said.

"We drove many miles and



Phillip Givens, community leader and MPP for York-Forest Hill

we passed many shtetls, the ones the landsmanshaften and societies were named after. There were all those societies at Cecil and Beverley where I had just been campaigning in Yiddish and here were all the village signposts flashing by."

Givens is more than an articulate man. He is also a good story-teller. His first language was Yiddish and it wasn't until he started school that he learned English.

He gave a different emphasis to his activities when he made his first trip to Israel in 1953, the year his daughter was born. By now he had entered politics and was alderman for Ward 5 and had been a fund-raiser for Jewish causes, making speeches in Yiddish.

He served as president of the Toronto Zionist Council, as a member of the ZOC national council and is now president of the Canadian Zionist Federation. He was chairman of the emergency campaign in 1967 and served as UJA campaign chairman the following year.

"You can't be a good Canadian without being a good Jew," he said. "Your responsibility to the Jewish community leads you to a fulfilment in the broader community."

Diploma tax lifted: report

Cont'd from Page 1

ington) seeks to deny the granting of most favored nation treatment in trade to any country, which does not allow free emigration of those citizens who wish to leave to settle elsewhere. Senator Jackson's amendment, which has already re-

ceived the signatures of 76 senators and is strongly supported by some 270 members of the House of Representatives, has been tabled in connection with a bill put before congress by the administration to enable an enormous series of trade deals with the Soviet Union

to go ahead.

George Shultz, secretary of the treasury, went to Moscow last week and is reported to have raised the issue of Soviet Jewish emigration. He is reliably believed to have told Soviet leaders that the Nixon Administration would probably be defeated in its efforts to have the most favored nation legislation passed if a more flexible attitude was not adopted by the Kremlin towards granting exit permits to Soviet Jews.

One question raised is why the Soviet authorities did not rescind the decree im-

posing the diploma tax, instead of saying it would not be levied. It is conjectured that the answer may well be that the Russians will reimpose the tax once President Nixon's legislation has passed Congress.

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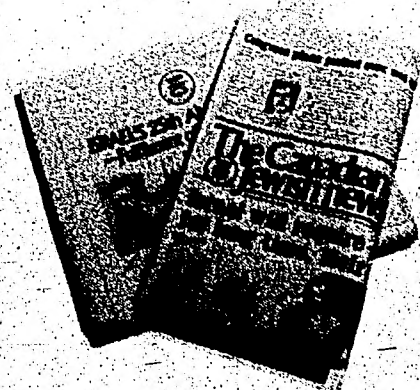
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Wedding scene in "Escape to the Sun", a film made in Israel, showing at Nortown.

Escape to the Sun

Israel film fails to bring to life tragic incident

By FRANK MICHAEL

A pernicious theory still circulating in Israel postulates that any Israeli cultural export will be acclaimed with uncritical enthusiasm by the Jews of the Diaspora. At the height—or depth—of its influence some years ago, this theory spawned a school of Israeli "surrealism" in art typified by a painting of an Arab flying over a mosque while seated upon a matzo.

Escape to the Sun, an Israeli film produced and directed by Menahem Golan—and now playing at the Nortown Theatre—reverts in fact, if not in theory, to the cultural sub-standard of the old "magic matzo" routine. Contrary to the excesses of "souvenir surrealism", the subject matter in this case—the 1970 hijack plot which led to the arrest, trial and imprisonment of many Soviet Jews—is compelling and thoroughly conducive to cinematic exploration.

The actual hijack plan proposed a flight across the Russian border on a light aircraft from an unused landing strip on the outskirts

of Leningrad. The plan, evidence suggests, was conceived and offered by Soviet secret police, and accepted in desperation by some elements of the Jewish leadership at a time when no one outside the Soviet Union knew that a massive Jewish exodus movement was in the making. The arrest of four Jews at a rendezvous point near the landing strip served as a pretext for mass arrests and trials of Jews in Leningrad, Riga, and Kishinev—a move designed to eliminate the leadership of the Jewish exodus.

Menahem Golan's fictional account is a flight of fancy grounded neither in actual fact nor in historic import. Escape to the Sun sketches a handful of isolated, one-dimensional characters in a pathetic exercise of futility seemingly staged to sate the sadistic impulses of a single Soviet commissar. In the process, an episode of epic significance is lifted out of any meaningful context and cheapened into a Yasha-come-lately in the long and tiresome vogue of Cold War border-escapades.

The real tragedy of this film lies in its stillborn potential. A complex, gripping chapter in history: a competent cast including Laurence Harvey, Josephine Chaplin, Yehuda Barkan (even a cameo appearance by Gila Almegor); clear and beautiful photography on locations in Sweden, Norway, and Russia—all are subverted by Golan's embarrassingly simplistic script and total insensitivity to organic detail, atmosphere, or ambience. Equally glaring are

the impoverished banalities of Golan's scripted dialogue (e.g., Laurence Harvey, the commissar, to Josephine Chaplin, a young conspirator: "It's no good living in the past.") and the near-total absence of any extras or character actors to flesh out the scenes in urban Leningrad.

Escape to the Sun does prove that the nascent Israeli film industry is capable of producing a technically proficient, professionally distributed product for general consumption in the Diaspora. Perhaps the film's limitations can be attributed in part to budgetary considerations, in part to Menahem Golan's earnest naivete.

Hovering dangerously close to the whole, undertaking, however, is the cynical spectre of the "magic matzo."

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'We know who they are'

Nazis alive and well in Canada

By DAVID NAYMAN

MONTREAL—Issie Viesfeld believes that Nazi war criminals are alive and well in Canada and his goal is to bring them to justice.

"We have in Canada some cover-up Nazis and collaborators from Germany, Lithuania, Rumania and Poland," said Viesfeld, who is president of the Association of Survivors of Nazi Oppression, a Canada-wide organization founded 13 years ago in Montreal to educate North American Jews and non-Jews about the Holocaust.

"We know who and where they are (some, he said, are

in government agencies) because we have photographs, finger prints, and records of their having been tried in absentia," he said, "but we have problems with Canadian immigration."

Viesfeld, a refugee orphan from Nazi concentration camps, explained that Canadian immigration laws stipulate only that an immigrant cannot be or have been a Communist. "But he doesn't have to mention that he may have been a Nazi."

Viesfeld's association is being supported in its search for Nazis by the Canadian Hogan's Heroes spoof television has made out of it," Viesfeld, therefore, is right-

at the Eastern Regional Conference, the committee now has national status and membership including representatives from most major Jewish organizations in the country.

"You know, we Jews have a philosophy," Viesfeld said. "Whatever is buried, should be forgotten." But not, he added emphatically, "when six million Jews and the planned destruction of a people are involved."

"The Holocaust should be shown exactly for what it was," he said, "got the Hogan's Heroes spoof television has made out of it," Viesfeld, therefore, is right-

fully proud that his organization has succeeded in convincing Jewish and public school boards to present courses and exhibitions on the Holocaust. One exhibition is currently touring universities in Montreal and Toronto.

His association's representations to the federal government also aided the passage of the Hate Literature bill.

"We won't allow anyone ever again to tarnish the name of a Jew," Viesfeld stressed. When a controversial play dealing with the Holocaust was being readied for presentation over a year

ago, Viesfeld organized a campaign and helped stop the production.

Still, he is discouraged that war criminals are roaming free in Canada "because of our democratic legalistic loopholes." Viesfeld admits that he is in a ticklish situation when it comes to naming Nazi suspects, but he insists that he has the evidence.

"Certainly former Nazis have changed since the war," he said, "but as far as I'm concerned, they are still criminals."

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Nirkoda Dancers will be part of the Israeli Dance Festival

Variety of Israel dances to be presented April 8

TORONTO—

On April 8, more than 130 young Canadians will offer an Israeli Dance Festival in honor of Israel's 25th anniversary. All the dancers, of many faiths and ethnic origins, will offer Israeli dances—except the youngest

group.

There will be two performances, 2:30 and 8:30 p.m. at Northview Heights Secondary School, Finch Avenue. Tickets are \$2; children 75 cents.

B'nai Israel, Beth David

Prof. Lazar to speak in Beth Tzedec series

TORONTO—

Professor Moshe Lazar, chairman of the theatre arts department and dean of new faculty of arts and communications at Tel Aviv University, will give three lectures this weekend as part of Beth Tzedec Congregation's "Great Weekend" series.

Former chairman of Spanish and Latin American studies at Hebrew University, he will lecture Saturday morning at 10 on "The World of Sephardic Jewry." Sunday at 10, he speaks on "Masterpieces of Medieval Jewish Literature" and 8:30 p.m. on "Satan's Synagogue: The Jew as Devil in Christianity."

Synagogue youngsters plan a Japanese style puppet show, especially written for Israel's silver anniversary. One group is travelling all the way from Ottawa to participate, though most are from the Toronto area. They include among others: the University Settlement Folk Dancers, Bialik Junior High, Markham District High School and two groups from the YM & YWHA who are co-sponsoring the event with the Canadian Zionist Council.

Nirkoda, best known of the groups, has made many successful stage and TV appearances. It recently performed at the Royal York banquet for Prime Minister Trudeau. Many Nirkoda dancers are leaders of other participating groups. Their own founder and leader, Toronto-born, Teme Kernerman, is directing the entire festival. One of North America's foremost Israeli dance authorities, she is director of the Folk Dance Department of the YM & YWHA and teaches summer courses at both the University of Toronto and at Queens University.

Nirkoda will perform a folk dance scene, Fishing Village, choreographed by the festival's guest dance consultant, Fred Berk. Mrs. Kernerman, somehow managed to lure Fred Berk away from his annual Israeli Dance Festival at the Lincoln Centre in New York. Best known in Canada for the many record albums he has supervised, Berk is noted for his work with the Brooklyn Museum's "Stage for Dancers" as well as the excellence of his own Hebrew Dancers.

Music director will be Israeli-born Shai Burstein, who was entertainment director for the Israeli armed forces and now teaches at the Mannes School of Music in New York. Another well-known professional who will lend her talents to the success of this festival is Toronto's noted folk-singer, Malka, host of City TV's Mosaic.

'Some theatre critics can fairly be accused of anti-Semitism'

By RICK KARDONNE

Can some Toronto theatre critics be fairly accused of anti-Semitism?

Yes, according to Shelley Berman and his manager, Joel Traub. Both were commenting specifically on McKenzie Porter's review of the Rogers-Charnín show Two by Two which appeared in the Toronto Sun on Feb. 21.

Porter's review was, in my opinion, definitely anti-Semitic. It characterized the light comic treatment of the Noah story as being "ersatz" (a word meaning "second-hand" in a derogatory sense) and vulgar Jewish humor which has deadened the stage ever since Shelley Berman got a break on the Ed Sullivan show. When one re-

alizes that Noah was not Jewish and that Berman is the only Jew in the cast, Porter's biases become painfully apparent.

Further on, the Sun critic goes on to say that "the speech of some Manhattan Jews is comical"; another passage I thought to be offensive. I very much cherish not only the American Jewish accent but also American Black English and other ethnic accents; they are certainly no less comical, and a lot more warm and colorful, than McKenzie Porter's stilted Oxford British.

The Star and The Globe echoed similar sentiments, although not so crudely. (It was disgusting to hear Susan Cohen jump on the bandwagon on CHIN's Shalom and

practically rehash Porter's outrage under her own name.) The Broadway show played in 72 other cities, and, although sometimes criticized for purely dramatic reasons, was never in any other city put down for being a "Jewish" show.

But such critical reaction in Toronto has not only happened this one time. The Star's Urjo Kareda has been particularly harsh on The Rothschilds and To Live Another Summer, citing the Jewish and Israeli content of the two musicals as being a major reason for their alleged dramatic deficiencies. Visiting Israeli dance and music troupes have also been unduly criticized. (Ronald Hambleton termed the Grand

Music Hall of Israel as being "less than grand" and The Globe, a few years ago, panned Nechama Lifschitz for being "too nationalistic") while other ethnic foreign dance ensembles have been universally praised (such as Poland's Mazowse).

Of course, I am not accusing every theatre critic in Toronto of this admittedly serious charge. But I do believe that there is a climate of thought in Toronto that wishes to create in this city an Aryan cultural island in North America and thus shun the Jewish imprint that has done so much to make Broadway and Hollywood vibrant cultural centres in the past. This cli-

mate is characterized by a highbrow elitism that idealizes old Europe and emphasizes a stylized, academic classicism.

Very often, the critics and the highbrow media in Toronto have been as out of touch with the general population as it has been with Jews; complaints regarding the critics' tastes are not at all uncommon.

The end result of this snobbish gentility among certain Toronto media circles is that Shelley Berman is not the only major showbiz personality who will never do another show in Toronto. As long as Jews live in Toronto, it is solely up to us to take the initiative to do everything possible to change this situation.

Despite many tragedies including family's death, author still has faith

book review

By BERNARD BASKIN

fully awake from the terror of nightmare?

Remarkably resourceful and resilient, the intrepid young Pole learned how to smuggle sacks of wheat into the ghetto, food that kept his family and a horde of famished children alive—at least for a short time.

"Unwilling to die, dedicated to outwitting the 'beasts with men's faces,' a fire in his bones for vengeance that could not be quenched, Martin Gray proved indomitable. He saw his family die and his people implacably crushed. He fought in the ghetto uprising, that desperate attempt on the part of the doomed to wrest a measure of meaning and honor before death and darkness.

Shipped to the infamous "lower camp" at Treblinka, he was the only prisoner ever to escape. In a recent interview he asserted: "Never once did I think I would be killed during an escape. If I thought so I never would have survived. I believe that one should use any means to live. I killed men with my own hands."

A member of the Polish Resistance and, in time, an officer in the Russian Army, he was only 20 when he arrived with his victorious comrades in Berlin. With an almost maniacal fury he

searched out Nazis who had gone into hiding. From the American zone of Berlin, "Mietik" eventually made his way to New York.

In post-war America he became an importer of antiques for the dealers on Third Avenue and made enough money to retire at the age of 35 to South France with his beautiful Dutch-born wife and children. And it was there on Oct. 3, 1970 that disaster struck again.

His father had once told him that it was his obligation to do everything to stay alive. The author maintains that he turned from suicide when "I remembered what my father had said and what I had done once before to preserve my life."

This is among the most stirring and courageous sagas I have ever read. It carries a stunning emotional impact. It is an almost unbelievable record of human will in the face of calamity. Gray has received thousands of letters from grateful readers who hail his book as a testimonial to life, a source of encouragement for them to go on.

For Those I Loved is now an international best-seller. All the monies received from the sale of the book will be used to carry on the work of the Dina Gray Foundation, a fund dedicated to the protection of human life and the environment.

Does God exist? As always the answer is twofold. No, if we scrutinize the unbearable agony of one man. Yes, if we view him as a survivor whose spirit remains undaunted, who can still say: "No matter what life becomes one has to be faithful to it."

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"I didn't kill myself. I wanted to. Friends kept an eye on me." These are the searing words of Martin Gray after a devastating fire swept his hillside estate in Southern France and devoured his entire family—wife and four children.

Like the biblical Job, Gray has been singled out by Providence for grievous, almost unsupportable, misfortunes; like Job he is still able to maintain his faith before God and man.

In September 1939, when he was a child of 14, the author and his middle-class family were plunged into the maelstrom of horror and sadism that was the Warsaw Ghetto. How does one ever

21st birthday

Aviva Art Auction has come of age

By GERRY WOLFE

TORONTO—

The Aviva Art Auction has come of age. Twenty-one years ago, the young women of the Aviva Chapter of Canadian Hadassah-WIZO hit upon the idea of auctioneering contemporary art and in December, 1952, the first auction of its kind in Ontario, and most likely the first in all Canada, had its modest beginning.

This year's auction to be held at the Inn on the Park on April 7, is expected to attract more art lovers than ever before and their interest is being whetted by the preview of paintings and sculpture at Simpson's Avon Galleries.

The funds raised from the approximately 1,300 works sold since 1952 have enabled about 8,000 students to avail themselves of secondary school education which is not free in Israel. The chapter has also helped to maintain the child guidance clinic in Jerusalem administered by Dr. Reuven Fuerstein.

The 1973 show will need more support than ever to raise the additional funds Youth Aliyah will need to ac-

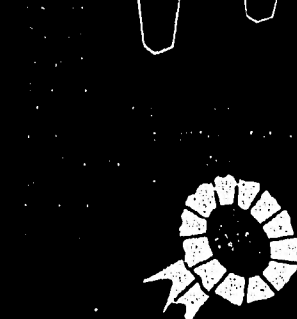
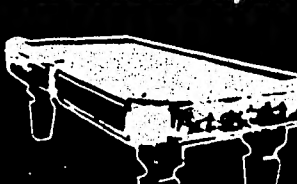
commodate the 4,600 Israeli children in its program this year.

Aviva's pioneer effort to raise funds by auctioning off the work of Canadian artists has paid more than financial dividends. It has created wide public interest in contemporary Canadian art, has served as a showcase for new young talent and started many artists on the road to success.

A feature of the evening will be the "silent auction", an event separate from the public auction. Young people starting modest art collections, are able to acquire paintings and sculpture without bidding. Each art object has a minimum price and the bidder puts a valuation, and his or her name, on the sheet. At a specific time the sheets are collected and the last name on the sheet gets the painting or sculpture.

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Israel art exhibit headed for Canada

HAIFA (JCNS)—

The works of 25 Israeli artists are to be sent to Canada for an exhibition marking the 25th anniversary of the creation of Israel at the National Arts Centre in Ottawa next month.

The exhibition will move from Ottawa to the Saidye Bronfman Centre in Montreal and then to the Young Men's Hebrew Association Centre in Toronto.

According to Hy Hochberg, leader of a group of 38 Canadians in a United Jewish Appeal mission here, Israeli works of art sent to Canada in the past have been second-rate. "The works of art sent to Canada from Israel so far have been largely overpriced and of second-rate quality," he told reporters.

Among the artists contributing the 125 canvasses include Nahum Gutman, Moshe Gat, Shraga Weil and Marcel Yanko. The paintings are worth about \$60,000 and have been insured against all risks including sabotage.

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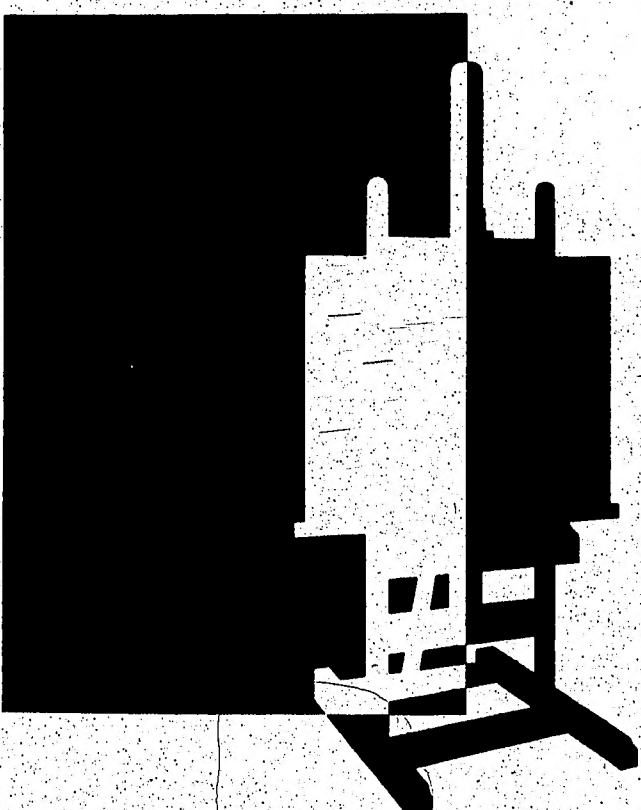
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Rabbi Salomon Gaon, the Haham, Chief Sephardic rabbi of the British Commonwealth, blesses 4-year-old Ester Ponte during ceremonies last week at the building site of Petah Tikvah Congregation. In the background is Rabbi M. Mitchell Serels of Petah Tikvah. (HOZ Photo)

Court delays synagogue construction

By GARY WEISS
TORONTO—

Construction of Toronto's first Sephardic synagogue, Petah Tikva Anshe Castilla, in suburban Willowdale, has been delayed by a court injunction obtained by protesting area residents. The Ontario Municipal Board (OMB) was to meet this week regarding the case.

Congregation President David Benatar is confident that the OMB will give its approval and that construc-

tion will begin sometime this summer.

Nevertheless, on their attorney's advice, traditional ground-breaking ceremonies for the planned \$210,000 temple were abandoned last week in favor of a site blessing.

Leading the blessing was Dr. Salomon Gaon, the chief Sephardic Rabbi of the British Commonwealth.

"A house of peace," intoned Dr. Gaon, "a house of tranquility -- not only

where we will speak peace to each other but speak peace to all men of good will and to all who will obey and worship the one true God."

In an interview before the formal ceremony, Gaon said that "assimilation threatens the existence of many communities, especially in small places. But even among the 300,000 member Sephardic community in France, inter-

marriages are now approaching 50 per cent. A strong community is the only

thing that can preserve Judaism in the Diaspora."

Acting on this conviction, Dr. Gaon, a vigorous man of 59, serves Sephardic congregations throughout the world, encouraging their growth and continuing separate identity from surrounding non-Jewish societies.

Jewish education and rabbinical training are a key to preserving the Jewish identity, he believes. Accordingly, the rabbi is director of the World Institute for Sephardic Studies at Hebrew University in Jerusalem and also directs Yeshiva University's Sephardic studies program in New York City.

North American Sephardic Jews have depended too much on Eastern Europe for their rabbinate, said Gaon, who believes the Yeshiva University program will alleviate this dependence.

Assisting Rabbi Gaon was Rabbi Abraham Lopes-Cardozo of the Spanish-

Portuguese synagogue in New York.

Both rabbis emphasized that the old barriers between Ashkenazi and Sephardic Jews no longer exist. In France, for example, the Ashkenazi chief rabbi is accepted by both communities. Rabbi Mitchell Serels, the spiritual leader of Petah Tikvah's 300-member congregation, noted that in Toronto there is much overlapping of the two commu-

ities. Many Ashkenazi Jews attend Sephardic youth groups, he said.

According to Serels, there are 25,000 Sephardim in Canada, about 4,500 of whom live in Toronto. Toronto congregations have been meeting in various homes across the city.

"But when the new temple is built," said Serels, "it will mean that there is a definite lasting Sephardic community in Toronto."

Jewish employers

Cont'd from Page 1

of the best wage payers in the country but they also provide some of the best conditions of employment and practice good human relations.

"There are, however, a few who do not measure up to these standards and in doing so bring shame to our community," said Wolfe.

The Federation Chronicle, official organ of the Federation of Synagogues, has also urged Jews to pay employees, particularly Black Africans, reasonable wages as a moral duty. Recent surveys in the South African

press show that while Jewish-owned firms as a group do not pay lower wages than others there is nothing to suggest that they pay higher wages.

In fact, blame for the strikes in Durban has been placed on the giant textile group headed by a Jew and an ardent supporter of the ruling Nationalist Party, Philip Frame. The Frame group is the third largest employer of Black labor in the country and the strikes were said to have started there because of "starvation wages and shocking conditions." Frame was des-

cribed by a mass circulation newspaper as "the tycoon who got rich on cheap labor."

However, the surveys also showed that the firm which pays its Black workers the highest minimum and average wages is the Johannesburg-Jewish firm of Frank and Hirsch.

Thousands of Johannesburg residents went without newspapers at the weekend after 100 African deliverymen staged a wildcat strike for more pay. The strike marks a serious development in the escalation of African labor unrest.

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The Rabbinical Council of Ontario

in co-operation with the Orthodox Division, Canadian Jewish Congress, Rabbi Gedalia Felder, Rabbinic Chairman, presents a

Pre-Pesach Seminar
featuring a panel of Toronto rabbis who will deal with all aspects of the observance of the Passover holiday.

Panelists: Rabbi Moshe Burak
Rabbi Henry Hoshander
Rabbi Mordechai Ochs
Rabbi Shmuel Stauber

Chairman: Rabbi Yitzchak Kerzner

Greetings: Rabbi Meyer Berglas, President Rabbinical Council of Ontario

Wednesday, April 4th, 1973
at 8:15 p.m.
at the Clanton Park Synagogue
11 Lowesmoor

Admission free Bring your friends

Histadrut projects to be opened

TORONTO—

Fifty members of the Toronto Jewish community, made up of representatives of organizations and business, will leave for Israel May 1 to dedicate a number of projects sponsored through the Israel Histadrut campaign.

Two of the most important will be the opening of the Joseph and Luba Kleinstein Onim Technical High School in Kfar Saba, according to Jacob Egit, executive director of the United Organizations for Histadrut.

It is a new four-storey building, modern in every respect, and the formal dedication will take place May 14. The same day several hours later, a monument

created by the famous sculptor, Nathan Rapoport, will be dedicated to the memory of an Israeli war hero, Gad Manela, in Kibbutz Tel Itzhak.

A delegation from the Israel defence forces will participate in the dedication of the monument. Heading the military group will be former chief of staff General Chaim Bar Lev. There is a possibility Defence Minister Moshe Dayan will attend, if duties permit.

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—Wm. Blake

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GRIL, Hyacinth — On March 19, late of 911 Davenport Rd. 30

HAVAS, Eugene — On March 25, late of 71 Parkwood Vil-lage Dr. 30

KAZMAN, Rose — On March 25, late of 3638 Bathurst St. 30

KOMENAR, Samuel — On March 18, formerly of Toronto 30

KRONGOLD, Joseph — On March 26, late of 22 View-mount Ave. 30

LEVITA, Ethel — On March 24, late of 40 Wilmington Ave. 30

LEVY, Katie — On March 20, late of 3560 Bathurst St. 30

PERLMUTTER, Hilda — On March 23, late of 28 Saranac Blvd. 30

SAMUELS, Annie — On March 20, late of 140 Madison Ave. 30

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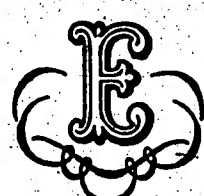
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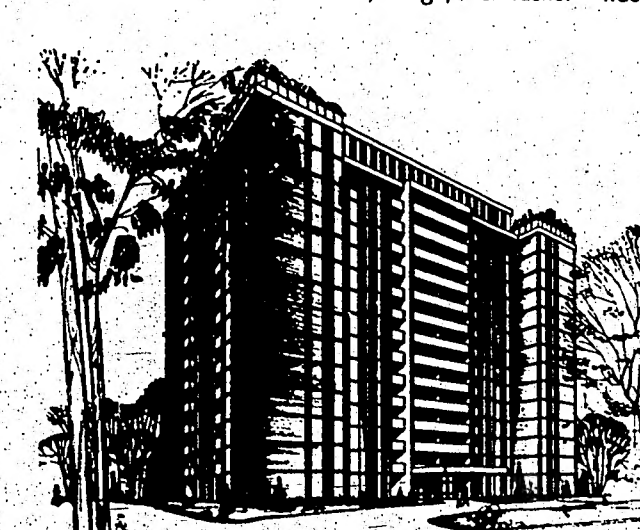
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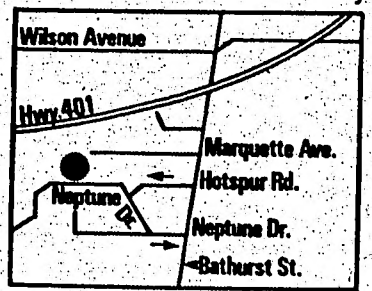
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Our United Jewish Appeal. A Report From Al Green.



Our 1973 U.J.A. Campaign is now in its most crucial period. The next month will determine whether we are successful in meeting our goal.

The objective we set of \$10,450,000, was not arbitrarily determined. This is what we need to cover urgent commitments in Israel and to maintain our quality of Jewish life in Toronto.

Toronto, as one of the key Jewish communities, must do its fair share, otherwise the whole structure of Jewish giving here and abroad is compromised. Unfortunately, in the past few years, this community has fallen short of what it should be raising. The resources and abilities are here. This was proven in the Israel Emergency Fund of 1967 when Toronto had the highest per capita giving in North America. It is a matter for you, ALL OF YOU, to come forward now and honor your responsibility.

In the past three months, we have explained why Israel and our local agencies need increasing help. In those months, more than 12,000 gifts were made. But there are 18,000 prospects who, for some reason, are waiting and keeping our canvassers

waiting, thus slowing down the momentum of the campaign.

Our canvassers are a dedicated, committed group of men and women who feel strongly about Jewish existence. They give freely of their time, night and day, and each one of them has made a fair contribution before he or she took a single pledge card from others. Our canvassers are doing more than their share. All they ask of you is that you make your contribution now, in this fourth month of the campaign. We must complete our canvass before Passover and this will be possible only if you make your commitment now.

Those of us involved in the campaign have some intensive weeks ahead and it is our fondest hope that in the next report to the community, we will be able to say that Toronto has kept its promise in this historic year.

Sincerely,

Abraham J. Green
Your 1973 Campaign Chairman
United Jewish Appeal—
Israel Special Fund



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